the doctrine of the TANTRAYUKTI-S



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THE
CHAUKHAMBA SURBHARATI STUDIES
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THE DOCTRINE OF THE

TANTRAYUKTI-S

[Methodology of Theoretico-Scientific Treatises in Sanskrit]

By

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VARANASI

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(Oriental Booksellers & Publishers)
K 37/117 Gopal Mandir Lane
Post Box No. 129
VARANASI 221001

First Edition
1981
Price Rs. 50-00

Also can be had of
CHOWKHAMBA VIDYABHAWAN
(Oriental Booksellers & Publishers)
CHOWK (Behind The Benares State Bank Building)
Post Box No. 69
VARANASI 221001

Dedicated to the hallowed memory of those ancient savants who conceived the Doctrine of the Tantrayukti-s

PREFACE

During the course of my research on 'The Early Beginnings of Sanskrit Poetics' (published in book-form in Marathi in 1970), I happened to come across a section on the 'Tantrayukti-s' in the Viṣṇudharmottara-purāṇa. The enumeration and the definitions of the tantrayukti-s therein arrested my attention. I studied them carefully and essayed to apply them to the Saptapadārthī, the Kāvyālaṅkārasūtrāṇi and the Vedānta-sāra. I was, indeed, delighted to observe that these three works were written in accordance with the scheme of the tantrayukti-s as laid down in the Viṣṇudharmottarapurāṇa. I published my observations in an article in Marathi in 1967.

I made up my mind to pursue the subject. I, therefore, conferred with Prof. K. V. Abhyankar of Pune and Pt. Anantshastri Phadke of Varanasi. Both the scholars opined that the subject of the tantrayukti-s was such as was not dealt with before. They suggested to me to undertake an in-depth study and to publish, if possible, the findings in book-form. My friend, Dr. Lalye of Hyderabad, also supported the above suggestion. Feeling encouraged, I began to collect data bit by bit. During the process, I obtained handsome material on the subject in the works of Caraka, Suśruta, Vāgbhaṭa, Nīlamegha, his anonymous disciple and Kauṭalya. As I analysed the data critically, I felt fully convinced that the ancient Indians had encoded the methodology of composing the theoretico-scientific works in Sanskrit in the Tantrayukti-doctrine and had admirably attained its perfection. I decoded the doctrine, discovered its applications from the works on Sanskrit Poetics, analysed them carefully, and made the press-copy.

The present book which defines, details, discusses and demonstrates the methodology of the ancient Indian theoretico-scientific compositions is, as per my knowledge, the only book of its kind so far published. Naturally, there might be some commissions or omissions and lapses or lacunae in the pages to follow. Therefore, I solicit the acute scholars to read the following pages with a discerning eye and to be kind enough to point out the shortcomings to me.

I take this opportunity to pay my sincere homage to the sacred memory of my advisers, the late Prof. Abhyankar and Pt. Phadke. They would have been too happy to peruse the present book, but, alas, this was not to be.

I express my gratitude to my wife, Malati, my friend Dr. Lalye and other well-wishers who goaded me to put my reflections and researches in black and white.

I am grateful to the proprietors of the Chowkhamba Surabharati Prakashan, Varanasi, for having undertaken the publication of this book.

Varanasi, 2nd October, 1981. W. K. Lele

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A List of Abbreviations used

ABI	'आयुर्वेद का वृहत् इतिहास' (in Hindi)— अत्रिदेव विद्यालंकार
AC	'आर्य चाणक्य : विभूतिमत्त्व, कार्य व राजकीय तत्त्वज्ञान भाग १ ला' (in Marathi)—बालशास्त्री हरदास.
ADV	'ध्वन्यालोक:'—आनन्दवर्धन
AIC	'Ancient Indian Chronology'—P. C. Sengupta
BKR	'काव्यालंकार:'—भामह
BV	'ब्रह्मविद्या : Dr. V. Raghavan Felicitation Volume'
BVP	'वाक्यपदीयम्'—भर्तृहरि
CEP	'Commemorative Essays presented to Prof. K. B. Pathak', (ed.-) S. K. Aiyangar
CK	चरक
CKS I	'चरकसंहिता' Part I
CKS II	,, Part II
DKN	'काव्यलक्षणम्'—दण्डिन्
DPS	'Some Problems of Sanskrit Poetics'—S. K. De
DSA	'Sanskrit Poetics as a Study of Aesthetics'—S. K. De
DSP I	'History of Sanskrit Poetics' Vol. I S. K. De
DSP II	,, ,, Vol. II ,,
EIS	'Essentials of Indian Statecraft'—T. N. Ramaswamy
GNY	'न्यायदर्शनम्'—गौतम
GSP	'सर्वतन्त्रसिद्धान्तपदार्थलक्षणसङ्ग्रह:'—भिक्षुगौरीशङ्कर
GSR	'सूक्तिरत्नावली'—गुलाबराव महाराज
HKN	'काव्यानुशासनम्'—हेमचन्द्र

IKP	'India as Known to Pāṇini'—V. S. Agrawala
KAS	'अलङ्कारशेखरः'—केशवमिश्र
KLV	'क्षेमेन्द्रलघुकाव्यसंग्रहः'—(ed.-) Aryendra Sharma and others
KRV	'रघुवंशम्'—कालिदास
KT	कौटल्य
KTA	'कौटलीयार्थशास्त्रम्' (ed.-) N. S. Venkatanath acharya
NM	नीलमेघ
PA	पाणिनि
PAS	'अष्टाध्यायी'—पाणिनि
RKM	'काव्यमीमांसा'—राजशेखर
SAL	'अलङ्काररत्नाकरः'—शोभाकरमित्र
SAR	'Kauṭilya's Arthaśāstra'—(tr.-) R. Shamasastry
SED	'The Student's Sanskrit-English Dictionary'—V. S. Apte
SSL	'Survey of Sanskrit Literature'—C. K. Raja
ST	सुश्रुत
STS	'सुश्रुतसंहिता' (ed.-) जा. त्रि. आचार्य
TY	'तन्त्रयुक्तिः'—anonymous author
TYV	'तन्त्रयुक्तिविचारः'—नीलमेघ
VB	वाग्भट
VBH	'अष्टाङ्गहृदयम्'—वाग्भट (ed.-) अ. मो. कुण्टे
VB-P	,, — ,, (ed.-) ह. स. पराडकर
VBS	'अष्टाङ्गसङ्ग्रहः'— ,, (ed.-) टि. रुद्रपारशव
VDP	'विष्णुधर्मोत्तरपुराण'—(ed.-) P. Shah
VKL	'काव्यालङ्कारसूत्राणि'—वामन
YD	'युक्तिदीपिका'—anonymous author

●●

1

The Sources of the Tantrayukti-s

Sect. 1 Ancient Indians' Pursuit of Knowledge

The ancient Indians were widely and rightly known for their phenomenal pursuit of knowledge. Their inquiring intellect explored newer and yet newer fields of investigation. They acquired the knowledge of both the inner as well as the outer world by all known and possible means and passed on to the posterity the wealth of knowledge thus amassed. They firmly believed that the continuous process of acquiring knowledge with unwavering devotion and untiring efforts was absolutely necessary for the growth and development of the human culture. Therefore, they considered the 'learning' to be the holiest of the holy things in the world. Naturally, according to them, the acquisition of knowledge of the various branches of learning was the 'El Dorado' of human life.

Sect. 2 Wealth of Ancient Indian Sciences

The almost innate propensity of the ancient Indians, described above, gave birth to scientific treatises on different subjects. The ancients, for instance, wrote on the आयुर्वेद, धनुर्वेद, गान्धर्ववेद, दर्शन, व्याकरण, कोष, ज्योतिष, गणित, धर्म राजनीति, हस्तिविद्या, अश्वविद्या, योग, वाणिज्य, चित्रकला, शिल्पकला, वास्तुकला, नृत्य, नाट्य, काव्य and several other vidyā-s and kalā-s. These works stood and continue to stand as the memorable and concrete embodiments

of the manifold expressions of their inquisitive intellect ably assisted by their irresistible enthusiasm. Their analytical intellect was never averse to any subject under the blue sky. The only consideration which weighed with them was whether the ponderable subject was worthy of being studied or not. Dr. C. K. Raja has very aptly described, in the following words, this typical bent of mind of the ancient Indian thinkers :

"There is no subject under the sun on which something has not been written in Sanskrit. The people in general, and the intellectuals especially, were so very scientifically minded that they could not think of virtuosity as a bar to the scientific investigation of any subject. Every subject is a subject and must be dealt with in science. Is there something that is worthy of being scientifically treated ? This is the only question that they had to consider when they took up a subject."[1]

Sect 3 Methodology of Scientific Works

When we reflect on what has been stated above, many questions, like the following ones, at once occur to our mind :

Had the ancient Indians conceived a 'form' of a scientific composition ? Had they developed a method of the treatment of the scientific subject in an orderly manner ? Did they expound all the aspects of the given subject or they confined the discussion to a few of them only ? Did they reproduce the views of the past and/or the contemporary thinkers ? What was their mode of making cross-references ? What style did they resort to to establish their new thoughts and theories ? Did the idea of rendering the subject-matter intelligible as well as enjoyable ever strike them ? Had the ancient Indian intellectuals devised any methodology of writing scientific works ?

When we peep into the treasures of the ancient Indian scientific treatises, we happily come across more than half a

1. SSL pp. 281-283.

dozen works which provide us with the answers to almost all the above questions. These works, to be described in the subsequent sections, have minutely enumerated and discussed many verbal as well as significative devices of composing scientific works. The oldest of such source-treatises is PA's world-known Aṣṭādhyāyī. Therefore, we shall begin our inquiry of the present subject with the study of the PAS from a particular point of view.

Sect. 4 Pāṇini and the Tantrayukti-s

PAS is the monumental work on Sanskrit grammar known all the world over. All the scholars, eastern as well as western, unanimously consider it to be the most perfect work on grammar ever produced in any language in the world. PA was an original thinker. Therefore, the PAS can legitimately be called 'Upajña' (new knowledge) or the 'ādya ācikhyāsā' (the knowledge propounded for the first time). Patañjali has held PA in high esteem ('mahatā yatnena sūtram praṇayati sma'). This tributary observation establishes beyond doubt that PA has composed each aphorism (sūtra) only after careful consideration and concentrated thought. Thus his work exhibits exemplary discipline of a scientific composition. After comparing the PAS to the CKS, the STS, Toḷakappiyam and the Mīmāṃsā works, Dr. Agrawala states that PA knew four devices of the scientific composition, viz., Saṅgati, Maṅgala, Adhikāra and Vidhāna. About the other devices, Dr. Agrawala has to offer the following remarks :

"Other principles of treatment proper for scientific works are also indicated by Pāṇini, e. g., (1) Hetvartha, the ground of a statement or proposition (as in I. 2. 53); (2) Upadeśa, the author's own directions or instruction contained in his work (as in I. 3. 2); (3) Apadeśa, citation of another's opinion along with one's own, for refutation (as in I. 2.51-52); (4) cross-reference of which there are so many in the Ashṭādhyāyī.; (5) Saṃśaya or Vipratishedha, doubt arising from two equally forceful alternatives (I. 4. 2); (6) Vākyādhyāhāra, supplying

an ellipsis, mentioned in sūtra VI. 1.139; (7) Anumata, citation of the opinion of another for its acceptance, as in the case of the opinions of other grammarians quoted by Pāṇini; (8) Atiśaya-varṇana, detailed description or over-loading with details (as in Indriyam Indra-liṅgam Indra-drishṭam Indra-srishṭam Indra-jushṭam Indra-dattam iti vā, V. 2.93); (9) Nirvachana, employing the derivative sense of a word, as in the case of mahāsaṃjñās, like Sarvanāma, Avyaya; (10) Svasaṃjñā, use of one's own technical terms as ṭi, ghu, bha; (11) Pūrvapaksha and (12) Uttarapaksha, arguments for and against a proposition by which its truth may be ascertained (as in the sūtra-kāṇda, I. 2.51-56); (13) Atideśa, analogous application (as in I. 2.57, kālopasarjane cha tulyam); and (14) alternative application, which appears in such words as vā, anyatarasyām, ubhayathā, ekeshām, bahulam and vibhāshā in the Ashṭādhyāyī (cf. Patañjali for the rationale of these variant terms, II. 1.58; I-400)"[2]

The cross-reference at No. (4) in the above quotation alludes to both Anāgatāvekṣaṇa and Atikrāntāvekṣaṇa discussed by KT and others. The sections to follow will make this point clear. From Dr. Agrawala's remarks quoted above, it follows that PA was conversant with as many as nineteen principles of a scientific composition.

However, a detailed and in-depth study of PA's four thousand-odd aphorisms enables us to conclude that he was acquainted with nine more principles, namely, Pratyutsāra, Apavāda, Samuccaya, Padārtha, Yoga, Naikānta, Viparyaya, Niyoga and Pradeśa (the definitions and explanations of these terms will be supplied later at the appropriate stage/s). Thus, we can, with certain confidence, infer that PA possessed a fair amount of knowledge of about twenty-eight devices and that he had employed them while writing his aphoristic work.

2. IKP p. 309

Sect. 5 Pāṇini's Date

The probable date of PA is yet an unsettled issue. According to Prof. Sengupta[3], PA flourished c. 1000 B. C, inasmuch as he had been referred to by Baudhāyana who composed Śrauta-sūtra c. 900 B. C. Dr. Agrawala[4] has mentioned that scholars like J. Sarkar, Bhandarkar and Pathak place PA around 700 B.C. Grierson holds that PA lived about 400 B.C. After very carefully considering these varying opinions, Dr. Agrawala has arrived at the conclusion that in all fairness PA can be placed circa fifth century B.C. In this connection he states :—"The various dates assigned by scholars to Pāṇini range from the seventh to the fourth century B.C. The majority of scholars are inclined towards the fifth and the fourth century B.C. The view taken in this work is that a date nearer the fifth century B.C. appears more probable on the basis of the available data".[5]

Dr. Agrawala has made a comparative study of the technical terms used in the PAS and the KTA and has finally concluded that PA must have lived about 450 B.C. This date has been accepted in this work.

Thus, PA (c. 450 B.C.) has made use of twenty-eight devices of a scientific composition and therefore, it is obligatory upon us to make a thorough study of at least those twenty-eight devices to be able to understand fully the PAS.

Let us now turn to Kauṭalya's Arthaśāstra.

Sect. 6 Kauṭalya and the Tantrayukti-s.

The KTA is an ancient Indian work on Polity and State-craft. It has been acclaimed to be "the greatest book written in India twenty-three centuries ago."[6] The KTA consists of fifteen chapters and one hundred and fifty sections which together

3. AIC Introduction p X
4. IKP p. 455
5. Ibid p. 456
6. EIS Introduction p 1

discuss, at length, one hundred and eighty topics with illustrations: The work has been broadly divided into three main subjects, viz, Tantrādhikāra, Āvāpadhikāra and Bhāgadvayaśeṣarūpa. The last one has been further divided into two halves, namely, Aupaniṣadikam and tantrayuktih. The last adhikaraṇa of the KTA has been styled "Tantrayuktih" which treats of thirty-two tantrayukti-s as enumerated below :—

[अर्थशास्त्रोपयुक्तानां द्वात्रिंशद्युक्तीनां निर्देशः]

'तद् द्वात्रिंशद्युक्तियुक्तं —अधिकरणं, विधानं, योगः, पदार्थः, हेत्वर्थः, उद्देशः, निर्देशः, उपदेशः, अपदेशः, अतिदेशः, प्रदेशः, उपमानं, अर्थापत्तिः, संशयः, प्रसङ्गः, विपर्ययः, वाक्यशेषः, अनुमतं, व्याख्यानं, निर्वचनं, निदर्शनं, अपवर्गः, स्वसंज्ञा, पूर्वपक्षः, उत्तरपक्षः, एकान्तः, अनागतावेक्षणं, अतिक्रान्तावेक्षण, नियोगः, विकल्पः, समुच्चयः, ऊह्यम् इति ।"[7]

The author of the KTA, Viṣṇugupta Kauṭalya has not only defined the above tantrayukti-s but has also shown himself where and how he has employed them in his work. This act on his part leads us to draw a couple of inferences. First, profound deliberations must have taken place in the post-PA period. As a result, a few more tantrayukti-s, unknown to PA, must have been conceived. Secondly, the tantrayukti-s attained a significant place in the process of writing and interpreting a scientific work. Thirdly, those ancient thinkers who desired to compose scientific works in Sanskrit had, in the intervening period of time, evolved and given almost a final shape to the 'Plan of a Scientific Treatise.'

Sect. 7 Mr. Oberhammer's Views : their examination

In this context one more point deserves careful consideration. Mr. Gerhard Oberhammer has made the following observations in his 'Notes on the Tantrayukti-s' published in the Brahmavidyā :—

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7. KTA p. 457

"......the very fact that the connection of the doctrine of the tantrayukti-s with the work of Kauṭilya is very loose points against his authorship. The only purpose of the chapter can be to show that the work of Kauṭilya, the Arthaśāstra, was composed 'according to the rules'. In this sense Kauṭilya begins with his exposition of the tantrayukti-s with the words tad (= śāstram) dvātriṃśadyuktiyuktaṃ (Aś 15-1-3) and ends with the statement evaṃ śāstraṃ idaṃ yuktaṃ etābhis tantrayuktibhiḥ...... (Aś 15-1-71). He establishes each of his tantrayukti-s with an example of his work. This is exactly the same method as used by the author of the Yuktidīpikā some centuries later."[8]

Let us examine the above statements. First, there is no convincing reason to maintain that the connection of the doctrine of the tantrayukti-s with the work of KT is loose. As stated above, the doctrine of the tantrayukti-s had come to stay before the times of KT and the authors writing scientific treatises were more or less obliged to abide by it for being acceptable to the scholars. As shown earlier in Sect. 4 PA too had employed the tantrayukti-s in his work. The author of the KTA must have naturally been prompted to emulate PA in this respect, It can be said that KT simply followed the practice prevalent in his days. He explained the actual uses of the various tantrayukti-s himself with the obvious intention of avoiding any probable misinterpretation of his text. Besides, he also wanted his readers to study his work in the light of the tantrayukti-s so as to be able to acquire its precise knowledge. Moreover, it can be said that he desired to impress upon the minds of his readers that his work was not composed in an arbitrary or capricious manner but that it was composed strictly in accordance with the norms of a scientific composition. Had the connection between the KTA and the tantrayukti-s been loose, as alleged by Mr. Oberhammer, how could it have been possible for KT to cite illustrations of the yukti-s from his work ? Mr. Oberhammer's observation about the method employed by the

8. BV footnote, p. 601

author of the Yuktidīpikā is also not tenable. The author of the YD calls the Sūtropapatti, Pramāṇopapatti etc., as the tantra-guṇa-s[9] in the beginning of his work but concludes the discussion of the topic in the words reproduced below :—

"इत्येवमन्या अपि तन्त्रयुक्तयः शक्या इह प्रदर्शयितुम् । अतिप्रसङ्गस्तु प्रकृतं तिरोदधातीति निवर्त्यंते । सिद्धं तन्त्रयुक्तीनां सम्बन्धोपपत्तेस्तन्त्रमिदमिति ।"[10]

These words clearly indicate that the author of the YD had to fall in line with the other authors composing scientific works.

In view of all the above arguments it can firmly be said that Mr. Oberhammer's standpoint is not correct.

Thus, KT has composed his work taking the help of the tantrayukti-s and since he has used all the thirty-two tantrayukti-s in his work, it can safely be presumed that KT possesses adequate knowledge of the nature and use of the yukti-s.

Sect. 8 Date of the KTA

KT is known by many other names, such as, Viṣṇugupta, Mallanāga, Kauṭilya, Dramila, Pakṣilasvāmī, Vātsyāyana, Aṅgala and Cāṇakya[11]. However, Shri Haradas[12] has pointed out that none of the mss. of the KTA bears the name Kauṭilya, but each of them invariably contains the name Kauṭalya. The word Kauṭalya is derived from the word 'Kuṭala', the name of the gotra (clan) of the author. The scholars hold divergent opinions about the date of KT. The pendulum of KT's date swings between third century B. C. and seventh century A. D. However, Fleet[13], Shamasastry[14], Agrawala[15], Haradas[16] and a

9 YD p. 2.
10 Ibid p. 5
11. ABI p. 127
12. AC pp 25-26
13 SAR Introductory Note, p. V.
14 Ibid Preface p. vii
15. IKP p 471
16 AC p. 6.

band of other scholars maintain that the KTA was composed during the reign of Candragupta Maurya i. e. between 321 B. C. and 296 B. C. This date has been accepted in the present work. Thus the position is that as many as thirty-two tantrayukti-s have been enumerated by KT in his work composed about a century and a half after PA.

Sect. 9 Caraka and the Tantrayukti-s.

Let us now refer to Caraka's Saṁhitā. This work is regarded to be the greatest extant work on the Āyurveda. A laudatory epithet of 'Akhilaśāstravidyākalpadruma' is generally applied to this work inasmuch as it has profusely drawn upon many branches of knowledge like the साङ्ख्य, योग, न्याय, वैशेषिक, वेदान्त, मीमांसा, चार्वाक and others. The CKS is a redaction of the 'Agniveśatantra' set up by Agniveśa, the most talented of the six disciples of Ātreya. The text of the said Saṃhiā available to us now is the one re-edited by Dṛḍhabala who lived after CK. The text contains eight broad sections called 'sthāna-s, viz., sūtra, nidāna, vimana, śārīra, indriya, cikitsā, kalpa, and siddhi and has 9295 sūtra-s. In the śloka-s 41 to 45 of the twelfth chapter of the Siddhisthāna are enumerated 36 tantrayukti-s as under:

"षट्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ॥
तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ॥४१॥
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ॥
उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ॥४२॥
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ॥
पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ॥४३॥
अतीतानागतावेक्षास्वसंज्ञोह्यसमुच्चयाः ॥
निदर्शनं निर्वचनं संनियोगो विकल्पनम् ॥४४॥
प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः ॥
तन्त्रे समासव्यासोक्ते भवन्त्येता हि कृत्स्नशः ॥४५॥
एकदेशेन दृश्यन्ते समासाभिहिते तथा ॥"[17]

17. CKS II p. 1029.

On going through the above list of the tantrayukti-s, we notice that CK has recognized four more tantrayukti-s than KT. Besides, the two authors have followed a different sequence of enumeration. Moreover, the nomenclatures of some of the yukti-s are dissimilar. All these points will be considered, in detail, later. For the present we may rest contented with the observations that (1) CK has described thirty-six yukti-s, (2) they are to be met with in both the short as well as the exhaustive treatises, (3) the scientific works, written in brief, do not contain all the thirty-six devices. In other words, their number in a scientific work depends upon the quantum or the volume of the subject-matter.

Let us now consider the question of the date of CKS.

Sect. 10 Date of the CKS.

As stated in Sect. 9 above, the CKS was twice rehashed before it attained its present form and shape. A period of a few centuries must necessarily have elapsed between the two rehashes. Taking this fact into account, Dr. P. Sharma[18] draws the conclusion that CK lived between Aśoka and Puṣyamitra. Shri Atrideva Vidyālaṅkāra firmly believes that CK flourished in the first century B. C.[19] Shri Atrideva has advanced convincing arguments to substantiate his contention[20]. Therefore, his opinion has been accepted in the present work.

Thus, the CKS, composed in the first century B. C., describes thirty-six tantrayukti-s.

Let us now move on to the STS.

Sect. 11 Suśruta and the Tantrayukti-s

STS is a renowned work on ancient Indian surgery. It has been written in the form of questions and answers between Dhanvantarī and ST. The original STS contains the teachings

18. CKS I. Intro. p. 14
19. ABI p. 166
20. Ibid pp. 467 and 476

of Dhanvantarī, which were later re-edited by Nāgārjuna. It is Nāgārjuna's re-edited text that we have today. The text comprises six tantra-s (topics), viz., sūtra, nidāna, śārīra, cikitsā, kalpa and uttara; and 8300 sūtra-s. The author has, in the sixty-fifth chapter, listed thirty-two tantrayukti-s as under:

"अथातस्तन्त्रयुक्तिमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

द्वात्रिंशत्तन्त्रयुक्तयो भवन्ति शास्त्रे। तद्यथा—अधिकरणं १, योगः २, पदार्थः ३, हेत्वर्थः ४, उद्देशः ५, निर्देशः ६, उपदेशः ७ अपदेशः ८ प्रदेशः ९, अतिदेशः १०, अपवर्जः ११, वाक्यशेषः १२, अर्थापत्तिः १३, विपर्ययः १४, प्रसङ्गः १५, एकान्तः १६ अनेकान्तः १७, पूर्वपक्षः १८, निर्णयः १९, अनुमतम् २०, विधानम् २१, अनागतावेक्षणम् २२, अतिक्रान्तावेक्षणम् २३, संशयः २४, व्याख्यानम् २५, स्वसंज्ञा २६, निर्वचनम् २७, निदर्शनम् २८, नियोगः २९, विकल्पः ३०, समुच्चयः ३१, ऊह्यम् ३२, इति ॥३॥"[21]

From the above list it is obvious that ST, like KT, has conceived thirty-two tantrayuki-s though the order of their enumeration differs. Besides the number of the tantrayukti-s in the STS is four less than that in the CKS.

Sect. 12 Date of the STS.

Shri Atrideva Vidyālaṅkāra[22] has discussed this point in detail. He has argued that since the STS shows acquaintance with many medical subjects which have already appeared in the CKS and since the STS contradicts the CKS' views on occasions more than one, the STS now available to us, must have been composed around second or third century A. D. According to Shri Atrideva, the STS assumed its present form during the 'Dark Age' of India, when there were small city-states everywhere in the country, which (former) could neither exercise any powerful political influence nor establish an abiding historical tradition.

Accepting Shri Atrideva's arguments, the probable period of the composition of the STS has been taken to be 100 to 300 A. D. in the present work.

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21. STS pp. 857-858
22. ABI pp. 483-485.

Let us now go through VB's works.

Sect. 13 Vāgbhaṭa and the Tantrayukti-s

Vāgbhaṭa has written two works on the Āyurveda, viz., the अष्टाङ्गसङ्ग्रहः and the अष्टाङ्गहृदयम्. He wrote the former work in his early life. This work, composed both in prose and verse, is voluminous and is popularly known as वृद्धवाग्भट. In the 50th chapter of the uttarasthāna of this work are mentioned thirty-six tantrayukti-s as under :—

"तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ।
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ॥
उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ।
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ॥
पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ।
अतीतानागतापेक्षा स्वसंज्ञोह्यसमुच्चयाः ॥
निदर्शनं निर्वचनं नियोगोऽथ विकल्पनम् ।
प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः ॥"[23]

It is obvious that VB has re-said CK'S stanzas in this respect, with two minor changes only. It can, therefore, be concluded that the CKS and the VBS are almost identical in the matter of the number of the tantrayukti-s and their order of enumeration.

The two minor changes which the VBS has made in the CKS-list are those in respect of the nomenclatures of two tantrayukti-s. The अनागतावेक्षा and संनियोग of the CKS have been designated as अनागतापेक्षा and नियोग respectively by the VBS. In short, the VBS does not evince any 'notional progress' over the preceding works.

Sect. 14 Date of the VBS.

Since VB reiterates CK's views, it is clear that the former lived after the latter. In his 'वाग्भटविमर्शः'[24] Shri Paradkar

23. TYV App. I. p. I

24. VB-P p. 15

places VB between 350 and 400 A.D. Shri Atrideva holds that VB must have lived about the fifth century A.D.[25] Therefore, 300-400 A.D. can be taken to be the probable date of VB.

Sect. 15 अष्टाङ्गहृदयम् and the Tantrayukti-s

The VBH is merely an abridged versified version of the VBS, made by VB himself. Consequently, the thought-contents of the two works are the same. The 78th verse of chapter 40 of the uttarasthāna of the VBH reads as under :

"इति तन्त्रगुणैर्युक्तं तन्त्रदोषविवर्जितम् ।
चिकित्साशास्त्रमखिलं व्यापठ्य परितः स्थितम् ॥"[26]

While commenting upon this verse, the commentator अरुणदत्त clarifies that the tantraguṇa-s referred to in the verse are the devices like the tantrayukti-s etc. Thereafter he reproduces from the VBS the Kārikā-s, 'तत्राधिकरणं ···' etc., quoted under Sect. 13 above. Thus it is clear that the VBH has not to offer any new or additional idea about the tantrayukti-s. He has already stated, at length, what he wants to, in his अष्टाङ्गसंग्रह, the larger of his two works. The text of the VBH, therefore, need not detain us any more. We shall now pass on to the VDP.

Sect. 16 The Viṣṇudharmottarapurāṇa and the Tantrayukti-s

The VDP is a typical Purāṇa in that it contains, inter alia, discussions on topics like Poetics, Art of Painting, Sculpture etc. Among such sundry topics, the topic of the tantrayukti-s too finds a place. The compiler of the VDP has listed the following tantrayukti-s in the sixth chapter of the third khaṇḍa.

"अथ तन्त्रयुक्तयो भवन्ति । अधिकरणं योगः पदार्थो हेत्वर्थ उद्देशा निर्देशः [उपदेशः अपदेशः] प्रदेशोऽतिदेशः अपवर्गो वाक्यशेषाऽर्थापत्तिः प्रसङ्ग एकान्तोऽनेकान्तः पूर्वपक्षो निर्णयो विधान [विं]पर्ययाऽतिक्रान्तावेक्षणं अनागतावेक्षणं

25. ABI p. 217

26. VBH p. 581

संशयोऽतिव्याख्यानमनुमतं स्वसंज्ञा निर्वचनं दृष्टान्तो. वि[? नि]योगो विकल्प: समुच्चय: ऊह्यमिति ।"[27]

The compiler of the VDP has, like KT and ST, accepted thirty-two tantrayukti-s and has adopted almost the same order of enumeration as ST has adopted.

Sect. 17 Date of the VDP

According to Dr. S. K. De the VDP was compiled between 400 and 500 A. D.[28] Dr. P. Shah, the editor of the VDP feels that the compilation must have been done between 450 and 650 A. D.[29] In the present work it has been assumed that the probable date of the VDP is 400-650 A. D.

Thus, the VDP, composed between 400 and 650 A. D., defines thirty-two tantrayukti-s.

Let us now take into account Nīlamegha's work.

Sect. 18 Nīlamegha and the Tantrayukti-s

The Government of Kerala published in 1976 a completely revised edition (including preface, text, appendices etc.) of NM's TYV, which was first published in 1928 but which had become unavailable of late. NM, a vaidya (medical practitioner) by profession has considered at length thirty-six tantrayukti-s in his TYV. The relevant kārikā-s mentioning the yukti-s are as under :

"तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ।
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ॥
उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ।
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ॥
पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ।
अतीतानागतापेक्षा स्वसंज्ञोह्यं समुच्चयः ॥

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27. VDP p. 13
28. DSP Vol. I pp. 96-97
29. VDP Intro. p. XXVI

निदर्शनं निर्वचनं नियोगोऽथ विकल्पनम् ।
प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः ॥
... ...
लक्ष्यलक्षणमनुक्रममासां लक्षितं स्वगुरुसुन्दरदृष्ट्या ।
वैद्यनाथ इति कल्पितनाम्ना नीलमेघभिषजा क्रियतेऽद्य ॥"[30]

NM has simply reproduced the tantrayukti-list from the VBS. In the last of the stanzas quoted above, NM has made it clear that he has learnt the definitions, illustrations and order of enumeration of the tantrayukti-s from his preceptor 'Sundara'. Thus it is evident that the tantrayukti-doctrine reached NM through the 'gurumukha-tradition'. NM has not only mastered the present doctrine but has also written a small book on it, with a view to emphasizing upon the minds of the practising physicians the importance and necessity of the knowledge of the present doctrine.

Let us now consider the question of NM's date.

Sect. 19 Date of the TYV.

In the beginning of his work, NM has paid glowing tributes to VB and Sundara. In the 'avatārikā'[31] (in Sanskrit) prefixed to the TYV, Shri K. S. Menon has conjectured that NM must have been the disciple of one Sundarabhaṭṭācārya, a renowned 'vaidya' in Kerala and the author of the 'लक्षणामृतम्', that he (NM) must have been a Keralaite and like his 'guru' a follower of the veda-s. About the date of NM, Shri Menon has, after considering both the internal and the external evidences, come to the conclusion that NM lived in the first half of the 9th century A. D. (800-850 A. D.) and that he was a contemporary of 'Śaṅkara,' the great philosopher[32]

Thus, we see that NM, an author of the ninth century A. D. accorded recognition to thirty-six tantrayukti-s.

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30. TYV p. 2.
31. Ibid (Avatārikā) pp. 4-5
32. Ibid (Avatārikā) pp. 5-7

Let us turn to the last of the works to be considered in this connection.

Sect. 20 'The Tantrayuktih.'

The Vaidyasarathi Press of Kottayam (Kerala) has published a small book called 'Tantrayuktih' in 1949. Neither the author himself has mentioned his name in the body of the text, nor has the editor been able to identify him. However, from the brief introduction[33] written by the author himself it can be surmised that he must have been a disciple of NM. The doctrine of the tantrayukti-s as taught by ācārya Sundara and compiled by NM, had, after the times of the latter, either been forgotten altogether or dwindled in importance. In such circumstances, some devout disciple of NM, who perferred to remain unidentified, took upon himself the task of reviving the tantrayukti-doctrine and composed his small work called the 'Tantrayuktih'. Since he merely aimed at rescuing the doctrine from the oblivion and preserving it in consonance with the old tradition, he re-stated the same thirty-six yukti-s as were described and discussed earlier by NM.

Thus the author of the TY can be credited with the only task of the revival of the tradition of the tantrayukti-s which had since died out.

Sect. 21 Date of the TY

The editor of the TY Shri Shankara Sharma, has in his introduction[34], suggested that though nothing can definitely be said about the author of the TY, yet he was most probably a descendant or disciple of NM and had written the TY to educate one Tuṅgamānya, the son of a vaidya. According to Shri Sharma[35], there is no reliable means to arrive at the exact date of the author of the TY. However, since he revived the work of NM, he must

33. TY p. 1

34. Ibid Intro. pp. 1-2

35. Ibid, Intro. pp. 3-4

have lived about a century after NM. In fine, the author of the TY can be said to belong to the period 950 to 1000 A. D. Thus, the TY, a work belonging to the middle of the tenth century, resurrects the exinct tantrayukti-doctrine.

Sect. 22 Résumé

A. We have so far considered nine works which have described, discussed and/or used the tantrayukti-s. Of them, the PAS has neither defined nor discussed the tantrayukti-s but has only employed them knowingly. This proves that the doctrine of the tantrayukti-s emerged and virtually settled in the pre-PA period. As a result, the scientific author of the calibre of PA had to honour the rules of the doctrine. Therefore, it can be said that the doctrine has a hoary past, reaching as far back as the period prior to the fifth century B. C.

B. The last work we have considered in our survey is the TY composed in the middle of the tenth century A. D. We have so far no knowledge of any work, written after the period of the TY, which discusses the doctrine under consideration. Thus, it can be concluded that the doctrine had its sway over the scientific field for over fifteen hundred years.

C. As stated at A above, the PAS does not discuss the tantrayukti-s. The VBH, the versified version of the VBS, also does not define the yukti-s. The TY is only the reproduction of the TYV. We may, therefore, set aside these works, for the time being, without any hesitancy. We are then left with six works which have defined and/or discussed the tantrayukti-s. Of these, the KTA is a work on Polity and Public Administration. The CKS, STS, VBS and TYV are treatises on the Āyurveda. The VDP is a purāṇa. These works obviously belong to different genres or types. Yet they have taken serious notice of the doctrine. This prompts us to infer that the tantrayukti-doctrine embraced all the branches of knowledge and was thus comprehensive in character and scope. Its utility was universal. In other words, it was intensely felt that each scientific (theoretical)

treatise should be composed in accordance with the tantrayukti-s. D. Therefore, as a corollary, it is necessary for everyone desirous of studying an ancient scientific text in Sanskrit to acquire thorough knowledge of the tantrayukti-s. This knowledge is a *MUST* for a learner, for a teacher and also for a commentator of an ancient theoretical text. In view of this, the doctrine of the tantrayukti-s is a subject worthy of being studied very carefully and critically. The present work which aims at attempting an analytical study of tantrayukti-doctrine has, therefore, every justification for coming into being.



2

Number and Role of the Tantrayukti-s

Sect. 23 Introduction

In the previous chapter we familiarized ourselves with the ancient sources of the tantrayukti-doctrine. Before we commence an analytical study of the tantrayukti-s, it is necessary to consider a few allied problems which will certainly advance our understanding of the subject-matter. We propose to take up the discussion of such problems in the present chapter. The word 'tantrayukti' is not of common usage and therefore needs to be explained. It is made of two elements, viz., tantra and yukti. Therefore, let us first determine the meaning of the word 'tantra.'

Sect. 24 Tantra = A Scientific work

The word तन्त्र is derived from the root तन् (8 U.) which has different meanings, such as 'to stretch, to lengthen, to spread, to diffuse, to compose, to write', etc. According to the Mahābhāṣya (1.4.54),[1] the word तन्त्र is used in the sense of 'stretching and spreading.' Thus the tantra is that which holds the (diffused elements or) expanse of a subject; it is one in which are strewn together different thoughts and theories concerning a scientific subject. The traditional definition of the word 'tantra', reproduced below, also supprots the above meaning, viz., a scientific work:—

'तनोति विपुलानर्थान् तत्त्वमन्त्रसमन्वितान् ।
त्राणं च कुरुते यस्मात् तन्त्रमित्यभिधीयते ॥'

1. 'अयं तन्त्रशब्दोऽस्त्येव विताने वर्तते तद्यथा आस्तीर्णं तन्त्रं प्रोतं तन्त्रमिति ।'

CK enlists the synonyms of the word तन्त्र thus :—

'तत्रायुर्वेदः शाखा विद्या सूत्रं ज्ञानं शास्त्रं लक्षणं तन्त्रमित्यनर्थान्तरम् ।'[2]

The following (and numerous similar) expressions will unquestionably indicate that it was a very common practice to use the word तन्त्र in the sense of 'a scientific work' :—

'न शिष्टैरुक्तमित्येव न तन्त्रान्तरसाधितम् ॥'[3]

'पौरुषेयं तु पुराणम् आन्वीक्षिकी मीमांसा स्मृतितन्त्रमिति चत्वारि शास्त्राणि ।'[4]

'या शब्दग्राममर्थसार्थमलङ्कारतन्त्रमुक्तिमार्गमन्यदपि····।'[5]

'व्युत्पत्तिर्नानातन्त्रज्ञानम् ।'[6]

'तन्त्राधिकरणाभ्युपगमसंस्थितिः सिद्धान्तः ।'[7]

'सर्वतन्त्राविरुद्धस्तन्त्रेऽधिकृतोऽर्थः सर्वतन्त्रसिद्धान्तः ।'[8]

'समानतन्त्रसिद्धान्तः परतन्त्रासिद्धः प्रतितन्त्रसिद्धान्तः ।'[9]

Many works on the Āyurveda bear the titles ending in 'तन्त्र', e. g., औपधेनवतन्त्र, औरभ्रतन्त्र, कृतवीर्यतन्त्र, गोपुररक्षिततन्त्र, नागार्जुनतन्त्र, पौष्कलावततन्त्र, मालुकीतन्त्र, विदेहतन्त्र, वृद्धभोजतन्त्र, सात्यकितन्त्र, सुश्रुततन्त्र, etc.[10]

Thus it is clear that the word तन्त्र[11] means 'a scientific treatise.' Let us now turn to the word 'युक्ति', the other constituent of the compound word 'तन्त्रयुक्तिः'.

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2. CKS 30.29
3. BKR 6/27
4. RKM pp. 18-19
5. Ibid p. 57
6. KAS p. 5
7. GNY p. 60
8. Ibid p. 61
9. Ibid p. 62
10. ABI pp 203-204
11. Dr. Aiyangar has shown that Kuraḷ, the famous ancient Tamil work, uses the term 'Nūl' as an exact equivalent of the word 'Tantra', meaning 'an authoritative treatise'. For detailed discussion on this point, please refer to CEP pp. 382-383

Sect. 25 'युक्ति' (yukti) means 'a means, a device'.

The word युक्ति is derived from the root युज् 7U. meaning 'to join, to unite, to use, to employ', The word युक्ति, therefore, means union, employment, a means, a contrivance, a device etc. Shri Sharma has offered a very happy explanation of the word 'युक्ति.' He says:

"युज्यन्ते सङ्कल्प्यन्ते सम्बध्यन्ते परस्परमर्थाः सम्यक्तया प्राकरणिकेऽभिमतेऽर्थे विरोधव्याघातादिदोषजातमपास्यानया इति युक्तिः । युज् योजने तस्मिन् युक्तिरिति रूपं भवति ।...युक्तिशब्दः खलूपायवाची । तन्त्रस्य युक्तयस्तन्त्रयुक्तयः । न ह्येताः युक्तीः प्रत्याख्याय शक्यते तन्त्रं प्रणेतुम् ।"[12]

"Yukti is that which removes the blemishes like impropriety, contradiction etc., from the intended meaning and thoroughly joins the meanings together. The root युज् is used in the sense of 'arrangement'. We obtain from it the form 'Yukti'. Verily, the word yukti expresses the meaning 'a device or a means'. The tantrayukti-s are, therefore, the devices of 'a tantra'. It is not possible to compose a theoretical/scientific work, setting aside these yukti-s (devices)".

A युक्ति, then, means an inevitable device required for the composition of a scientific treatise. Since any scientific work comprises a number of paragraphs, chapters, topics and sub-topics, the author is impelled to resort to a large number of 'devices'. They come together and help raise the structure of a scientific treatise. In view of this fact, the ancients have described the devices known as the tantrayukti-s.

Sect. 26 The Number of the Tantrayukti-s

It has been pointed out in the last chapter that KT, ST and the compiler of the VDP have each accepted thirty-two tantrayukti-s, while CK, VB, NM and his anonymous disciple (the author of the TY) have each recognized thirty-six tantra-

12. TY Intro. p 1.

yukti-s. Cakrapāṇidatta[13] and Indu[14], the commentators of the CKS and VBS respectively, have noted that Bhaṭṭāraharicandra, the author of the commentary called Carakanyāsa on CKS, has recognized four more tantrayukti-s, viz., परिप्रश्न, व्याकरण, व्युत्क्रान्ताभिधान and हेतु. But neither CK nor VB has mentioned them. According to Cakrapāṇidatta[15], these additional tantrayukti-s can be absorbed in the already described tantrayukti-s, viz., उद्देश, व्याख्यान, निर्देश and हेत्वर्थ respectively. As a result, both चक्रपाणिदत्त and इन्दु have discarded the above four extra yukti-s. Thus the maximum number of the tantrayukti-s is thirty-six.

Some questions arise at this stage. Does each work contain all the thirty-six yukti-s? If not, why does the number differ? What does the number of the yukti-s used in a treatise depend upon? These questions have very ably been answered by Caraka in the stanza reproduced below :—

"तन्त्रे समासव्यासोक्ते भवन्त्येता हि कृत्स्नशः ॥४५॥
एकदेशेन दृश्यन्ते समासाभिहिते तथा ॥"[16]

All these yukti-s occur in a scientific work composed in brief and in detail. But only some of them occur in a work written in brief. In other words, a short work does not contain all the yukti-s. It is obvious that a small work has a few chapters and topics and therefore it needs only a few devices. On the other hand, a large work has more chapters and topics and therefore it needs a relatively large number of devices. Thus the number of the yukti-s used in a treatise depends upon its quantum or volume.

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13. TYV App. pp. xxviii-xxix
14. Ibid App. I. p. iv
15. "...ताश्च तन्त्रेऽपठितत्वादेनास्वेवान्तर्भावनीयाः । तत्र परिप्रश्न उद्देशेऽन्तर्भवति, व्याकरणं तु व्याख्याने, व्युत्क्रान्ताभिधानं निर्देशप्रभेदः, हेतुशब्देन यानि प्रत्यक्षादीनि प्रमाणान्युक्तानि तानि हेत्वर्थान्तर्भवन्ति ।" Ibid App. pp. xxviii-xxix.
16. CKS II p. 1031

Sect. 27 Order of Enumeration of the Tantrayukti-s

VB, NM and his anonymous disciple have followed the same order of enumeration as CK. KT, ST and the compiler of the VDP have adopted different orders of enumeration. Let us, therefore, tabulate the enumeration-orders of the above four exponents :—

No.	KTA	CKS	STS	VDP
1	अधिकरणं	अधिकरणं	अधिकरणं	अधिकरणं
2	विधानं	योग:	योग:	योग:
3	योग:	हेत्वर्थं:	पदार्थ:	पदार्थ:
4	पदार्थ:	पदार्थ:	हेत्वर्थ:	हेत्वर्थ:
5	हेत्वर्थ:	प्रदेश:	उद्देश:	उद्देश:
6	उद्देश:	उद्देश:	निर्देश:	निर्देश:
7	निर्देश:	निर्देश:	उपदेश:	उपदेश:
8	उपदेश:	वाक्यशेष:	अपदेश:	अपदेश:
9	अपदेश:	प्रयोजनं	प्रदेश:	प्रदेश:
10	अतिदेश:	उपदेश:	अतिदेश:	अतिदेश:
11	प्रदेश:	अपदेश:	अपवर्ज:	अपवर्ग:
12	उपमानं	अतिदेश:	वाक्यशेष:	वाक्यशेष:
13	अर्थापत्ति:	अर्थापत्ति:	अर्थापत्ति:	अर्थापत्ति:
14	संशय:	निर्णय:	विपर्यय:	प्रसङ्ग:
15	प्रसङ्ग:	प्रसङ्ग:	प्रसङ्ग:	एकान्त:
16	विपर्यय:	ऐकान्त:	एकान्त:	अनेकान्त:
17	वाक्यशेष:	नैकान्त:	अनेकान्त:	पूर्वपक्ष:
18	अनुमतं	अपवर्ग:	पूर्वपक्ष:	निर्णय:
19	व्याख्यानं	विपर्यय:	निर्णय:	विधानं
20	निर्वचनं	पूर्वपक्ष:	अनुमतं	विपर्यय:
21	निदर्शनं	विधानं	विधानं	अतिक्रान्तावेक्षणं
22	अपवर्ग:	अनुमतं	अनागतावेक्षणं	अनागतावेक्षणं
23	स्वसंज्ञा	व्याख्यानं	अतिक्रान्तावेक्षणं	संशय:
24	पूर्वपक्ष:	संशय:	संशय:	अतिव्याख्यानं

25	उत्तरपक्षः	अतीतावेक्षा	व्याख्यानं	अनुमतं
26	एकान्तः	अनागतावेक्षा	स्वसंज्ञा	स्वसंज्ञा
27	अनागतावेक्षणं	स्वसंज्ञा	निर्वचनं	निर्वचनं
28	अतिक्रान्तावेक्षणं	ऊह्यम्	निदर्शनं	दृष्टान्तः
29	नियोगः	समुच्चयः	नियोगः	नियोगः
30	विकल्पः	निदर्शनं	विकल्पः	विकल्पः
31	समुच्चयः	निर्वचनं	समुच्चयः	समुच्चयः
32	ऊह्यम्	संनियोगः	ऊह्यम्	ऊह्यम्
33	—	विकल्पनं	—	—
34	—	प्रयुत्सारः	—	—
35	—	उद्धारः	—	—
36	—	सम्भवः	—	—

Let us now analyse the above entries. The terms अतिक्रान्तावेक्षण, अतिक्रान्तावेक्षा and अतीतावेक्षा are synonymous. So also, the terms अनागतावेक्षा and अनागतावेक्षण. नियोग is the same as संनियोग. विकल्प and विकल्पन are not different. अपवर्ज is another name of अपवर्ग. The terms एकान्त and ऐकान्त carry the same meaning. अनेकान्त, अनैकान्त and नैकान्त are only formally different but convey the same sense. It is evident that व्याख्यान is turned into अतिव्याख्यान. Thus, if we exclude such synonymous nomenclatures, we are left with the following tantrayukti-s :—

1. अतिक्रान्तावेक्षण, 2. अतिदेश, 3. अधिकरण, 4. अनागतावेक्षण, 5. अनुमत, 6. अपदेश, 7. अपवर्ग, 8. अर्थापत्ति, 9. उत्तरपक्ष, 10. उद्देश, 11. उद्धार, 12. उपदेश, 13. उपमान, 14. ऊह्य, 15. एकान्त, 16. दृष्टान्त, 17. निदर्शन, 18. नियोग, 19. निर्णय, 20. निर्देश, 21. निर्वचन, 22. नैकान्त, 23. पदार्थ, 24. पूर्वपक्ष, 25. प्रत्युत्सार, 26. प्रदेश, 27. प्रयोजन, 28. प्रसङ्ग, 29. योग, 30. वाक्यशेष, 31. विकल्प, 32. विधान, 33. विपर्यय. 34. व्याख्यान, 35. संशय, 36. समुच्चय, 37. सम्भव, 38. स्वसंज्ञा and 39. हेत्वर्थ.

The upamāna has been recognized by KT alone. Although there is virtually no difference between the दृष्टान्त and निदर्शन, yet both have been separately mentioned by the ancient authors. Similarly, the उत्तरपक्ष and निर्णय have been accorded independent places in the tantrayukti-scheme. It is because of this that the above list contains thirty-nine terms, though the actual number of the tantrayukti-s is thirty-six only.

Sect. 28 The role of the Tantrayukti-s

A. Caraka has described the role of the yukti-s in a scientific work in the following words :

"यथाम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा ॥४६॥
प्रबोधप्रकाशार्थास्तथा तन्त्रस्य युक्तयः ॥
एकस्मिन्नपि यस्येह शास्त्रे लब्धास्पदा मतिः ॥४७॥
स शास्त्रमन्यदप्याशु युक्तिज्ञत्वात् प्रबुध्यते ॥
अधीयानोऽपि शास्त्राणि तन्त्रयुक्त्या विना भिषक् ॥
नाधिगच्छति शास्त्रार्थानर्थान् भाग्यक्षये यथा ॥४८॥
दुर्गृहीतं क्षिणोत्येव शास्त्रं शस्त्रमिवाबुधम् ॥
सुगृहीतं तदेव ज्ञं शास्त्रं शस्त्रं च रक्षति ॥४९॥
तस्मादेताः प्रवक्ष्यन्ते विस्तरेणात्तरे पुनः ॥
तत्त्वज्ञानार्थमस्यैव तन्त्रस्य गुणदोषतः ॥५०॥"[17]

"The tantrayukti-s throw light on the meanings of the scientific subjects, as the sun causes to blossom a bed of lotuses or as a lamp illuminates a house. He whose intellect is steeped in one science and also in these tantrayukti-s quickly comprehends another science also, being the knower of these devices (yukti-s). A medical practitioner studying other sciences but not studying these tantrayukti-s, does not understand the meanings of the scientific topics, as an unlucky person does not attain wealth. An idiotic medical practitioner, unwisely assimilating this science, ruins himself, as a fool handling a weapon unskilfully, injures himself (by virtue of ignorance). A weapon judiciously handled

17. CKS II p. 1031

protects its user, so also the well-learnt science protects its practitioner. Therefore, with a view to imparting true knowledge of the tantra (science), these (tantrayukti-s) will be expounded again, at length, in the uttara tantra".

From the gloss on the above stanzas written by चक्रपाणिदत्त (c. 1050-1100 A. D.)[18], the commentator of चरक, a few important passages are reproduced below :-

"यथाऽम्बुजवनस्य संकुचितस्य विस्तारकोऽर्कस्तथा तन्त्रे संकुचितार्थप्रदेशस्य विस्तारकास्तन्त्रयुक्तयः, प्रबाधनाद्विस्तारका भवन्तीत्यर्कदृष्टान्तेन दर्शयति, दीपदृष्टान्तेन तु यथा दीपः संतमेव तमसा पिहितं प्रकाशयति तथा हेत्वादिकास्तन्त्रयुक्तयः संतमर्थं गूढं प्रकाशयन्तीति दर्शयति।...दुर्गृहीतं शस्त्रं यथाऽऽत्मन एव करच्छेदादिकमापादयति, तथा दुर्गृहीतं शास्त्रं मिथ्याभेषजप्रयोगादात्मनोऽपि व्यापदमावहति; यथा वा शस्त्रं सुगृहीतं तस्करादिभ्यो रक्षां करोति, तथा सुगृहीतं शास्त्रमात्मन आतुरस्य च रक्षामापादयतीति।"[19]

In the opinion of चक्रपाणिदत्त, the tantrayukti-s effect full exposition of the scientific topics and also throw light on the hidden meanings. The medical practitioner who learns the science of medicine in the light of the tantrayukti-s not only saves himself from ignominy but also saves the life of the patient.

B. Let us now turn to Suśruta's work. सुश्रुत has discussed the topic of the purpose/s of the tantrayukti-s in the following words : —

"अत्रासां तन्त्रयुक्तीनां किं प्रयोजनम् ? उच्यते-वाक्ययोजनमर्थयोजनं च ॥४॥
भवन्ति चात्र श्लोकाः—

असद्वादिप्रयुक्तानां वाक्यानां प्रतिषेधनम् ।
स्ववाक्यसिद्धिरपि च क्रियते तन्त्रयुक्तितः ॥५॥
व्यक्ता नोक्तास्तु ये ह्यर्था लीना ये चाप्यनिर्मलाः ।
लेशोक्ता ये च केचित्स्युस्तेषां चापि प्रसाधनम् ॥६॥
यथाम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा ।
प्रबोधस्य प्रकाशार्थं तथा तन्त्रस्य युक्तयः ॥७॥"[20]

18. ABI p. 176
19. TYV App. pp. xxix-xxx
20. STS p. 858

"(If you ask me) what is the purpose of these tantra-yukti-s ? (Then let me) tell (you) that (the purpose is two-fold, viz.,) the arrangement of sentences and the organization of meanings.

"There are traditional stanzas in this connection :—

With the assistance of the tantrayukti-s is achieved the refutation of the statements made by a wicked disputant and the establishment of one's own views. (5)

"(With the help of the tantrayukti-s) is also achieved the embellishment of the meanings which are expressed, which are not expressed (in clear words), which are concealed and which are partly expressed. (6).

"As the sun causes to bloom the bed of lotuses and as the lamp lights up the house, so also the yukti-s (the devices) of the science (dispel ignorance and) impart the knowledge (and) throw light on the meanings (of the scientific topics) (7)."

It is to be noted here that सुश्रुत has imagined two-fold functions of the tantrayukti-s : (i) arrangement of sentences and (ii) arrangement of meanings. डल्हण (c. 10th century A. D.[21]), the renowned commentator of the STS, has clarified this point thus :—' वाक्ययोजनमर्थयोजनं चेति वाक्यस्यासंबद्धस्य योजनं सम्बन्धनं वाक्ययोजनं, लीनस्यासङ्गतस्य चार्थस्य प्रकाशनं सङ्गतीकरणं चार्थयोजनम् । तत्र कासाञ्चित्तन्त्रयुक्तीनां योगोद्देशनिर्देशादीनां वाक्ययोजनं, कासाञ्चिदधिकरणपदार्थोह्यादीनामर्थयोजनं प्रयोजनम् ॥''[22]

Thus the yukti which brings about a coherent connection between/among apparently unconnected sentences is termed a वाक्ययोजना. And the yukti which reveals the concealed meaning and which shows consistency in the apparently inconsistent meaning is called the अर्थयोजना. The yukti-s like योग, उद्देश, निर्देश etc., belong to the former category, whereas those like अधिकरण,

21. ABI p. 198
22. TYV App. p. xxxi

पदार्थं, ऊह्य etc., to the latter. One more point should be borne in mind in this connection. The stanza (No. 7), 'यथाम्बुजवनस्यार्कः' etc., is almost the verbatim reproduction of Caraka's stanza No. 46 quoted under Sect. 28A above.

सुश्रुत has touched upon the subject of the role of the tantra-yukti-s once again in his work. After having defined and discussed the ऊह्य तन्त्रयुक्ति, he quotes the following three verses handed down to him by the tradition :

"सामान्यदर्शनेनासां व्यवस्था संप्रदर्शिता ॥
विशेषस्तु यथायोगमुपधार्यो विपश्चिता ॥४१॥
द्वात्रिंशद्युक्तयो ह्येतास्तन्त्रसारगवेषणे ॥
मया सम्यग्विनिहिताः शब्दार्थन्यायसंयुताः ॥४२॥
यो ह्येता विधिवद्वेत्ति दीपीभूतास्तु बुद्धिमान् ॥
स पूजार्हो भिषक्श्रेष्ठ इति धन्वन्तरेर्मतम् ॥४३॥"[23]

Suśruta has described the general characteristics of the tantrayukti-s. He expects his learned readers to conceive of their special features. According to him, the thirty-two yukti-s help the readers find out the essence of a scientific subject. They are governed by the verbal and significative rules. They are like lamp-posts, showing the correct way of interpreting a scientific text. In the opinion of Suśruta, an intelligent person should know these yukti-s properly, i. e., according to the tradition. A medical practitioner who commands mastery over these tantra-yukti-s commands respect in the society.

Let us now peruse VB's work.

C. From the following stanzas quoted from the VBS it will be evident that VB is a devout follower of CK and ST in regard to the present point :—

"सरसः सुप्तपद्मस्य रविदीधितयो यथा ।
यथा गृहस्य दीपाभास्तथा तन्त्रस्य युक्तयः ॥

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23. TYV App. pp. xli-xlii

अधीयानोऽपि तन्त्राणि तन्त्रयुक्त्यविचक्षणः ।
नाधिगच्छति तन्त्रार्थमर्थं भाग्यक्षये यथा ॥
वाक्यार्थयोजनादेता युक्तयस्त्विष्टसिद्धिदाः ।
असद्वादिप्रयुक्तानां वाक्यानां प्रतिषेधकाः ॥
लीनव्यत्यासलेशोक्तिगदितानां प्रकाशकाः ।
वाक्यन्यायोदधेः सारं गृहीत्वैवं व्यवस्थिताः ॥"[24]

VB has not expressed any new idea on the point under consideration. However, he has brought about, in his own phraseology, a fine blending of CK's views with those of ST. इन्दु (prior to 13th century A. D.[25]) VB's commentator, has made a couple of subtle points in his commentary the relevant portion whereof reads as under :—

"एता युक्तयो वाक्यार्थस्य योजनाद्धेतोः स्वेष्टसिद्धिं ददति । यानि चासद्वादिनामर्थासम्बन्धप्रदर्शनपराणि वाक्यानि तेषां प्रतिषेधकाः । लीनगदितानां व्यत्यासगदितानां लेशगदितानामुक्तिगदितानां च प्रकाशकाः । लीनं तद्यत् स्फुटं वक्तुं न पार्यते । व्यत्यासः परस्परविवर्तनम् । लेशोंशेन स्पर्शः । उक्तिर्वचनभङ्गिः । एताश्च युक्तयो वाक्यन्यायोदधेरसंख्यप्रकारसम्भविनो गेयस्येव जातयः सारं गृहीत्वा एवं व्यवस्थिताः । पदार्थयोजनास्तु व्युत्पन्नानां प्रसिद्धा एवेत्यत आचार्येण नोक्ताः ।"[26]

As per Indu's above statement, the tantrayukti-s show up distinctly four types of meaning, namely, (i) that which cannot be explicitly expressed, (ii) that which appears to be contradictory, (iii) that which is only tangentially expressed and (iv) that which is expressed through peculiar words. This fourfold meaning is made intelligible by the yukti-s. This is one fine point इन्दु has made. The other one is that numerous varieties of the tantrayukti-s are possible because they (the yukti-s) conform to the rules governing the construction and interpretation of sentences. However. the tantrayukti-s mentioned by the theorists like CK, ST and VB stand for the quintessence of those uncountable rules.

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24. TYV App. I. p. iv.
25. ABI p. 226
26. TYV App. I. p. v

In the last sentence in the passage quoted above, इन्दु has referred to the padārthayojanā-s which, he says, are well-known to the scholars. The question arises as to what these padārthayojanā-s are. Let us try to answer this question.

In his वाक्यपदीयम्, भर्तृहरि has described in the following stanzas the determinants of meanings :—

"संसर्गो विप्रयोगश्च साहचर्यं विरोधिता ।
अर्थः प्रकरणं लिङ्गं शब्दस्यान्यस्य सन्निधिः ॥
सामर्थ्यमौचिती देशः कालो व्यक्तिः स्वरादयः ।
शब्दार्थस्यानवच्छेदे विशेषस्मृतिहेतवः ॥इति॥"[27]

When the expressed meaning of a word is such as cannot be accepted in a particular context, then one is required to resort to the above-mentioned संसर्ग etc., in order to determine the intended meaning. For instance, although the word हरि has many meanings, such as, Viṣṇu, Indra, Śiva, Brahman etc., when the epithet 'सशङ्खचक्रः' precedes it, it is to be taken to mean 'Viṣṇu' only, because of the association of the शङ्ख and the चक्र with Lord Viṣṇu. Similarly, when an expression like रामलक्ष्मण is used, the word राम is to be understood in the sense of 'the son of दशरथ' by dint of Rāma's association with लक्ष्मण. Again, when someone at the dining table orders 'सैन्धवं आनय ।', the hearer has to bring the सैन्धव (the salt) and not the सैन्धवः अश्वः (the horse of the Sindhu region). Here the meaning is to be determined by reference to the context. In the same manner, the other determinants are to be considered.

इन्दु desires to suggest that the padārthayojanā-s as discussed by भर्तृहरि, are different from the tantrayukti-s and, therefore, do not find place in the tantrayukti-doctrine.

D. In the end, we take into account the last sentence of NM's work, which reads as under :—

'एता एवमेवं तत्र तत्र तन्त्रप्रदेशे सर्वत्र सावधानेनोपयोज्याः ।"[28]

In this sentence नीलमेघ advises both the author as well as the reader of a scientific work to employ the tantrayukti-s attenti-

27. VBS p. 474
28. TYV p. 33

-vely at the proper places. What NM implies is that the tantra-yukti-s are needed for the composition as well as for the comprehension of a scientific treatise.

To Sum up : –

(i) तन्त्र means an orderly scientific work.

(ii) युक्ति means an inevitable device of the composition of a theoretical/scientific treatise.

(iii) The compound word तन्त्रयुक्ति stands for 'an inevitable device of the composition of a theoretical/scientific work'.

(iv) The tantrayukti-s are both verbal – relevant to words and sentences and significative -- relevant to the sense. Therefore, theoretically numerous varieties of the tantrayukti-s are possible. The thirty-six yukti-s described by the theorists represent the 'core' of the numerous varieties.

(v) The terms representing the thirty-six yukti-s are thirty-nine in number.

(vi) The smaller the treatise, the fewer the yukti-s used therein; the larger the treatise, the more the yukti-s used therein. The number of the yukti-s to be met with in a work depends upon the 'volume' of the subject-matter.

(vii) They are distinctly different from the padārthayojanā-s, i. e., the determinants of the meanings of words in a sentence under special circumstances.

(viii) They enable the author of a scientific work (a) to express a topic which cannot otherwise be explicitly expressed, (b) to suggest to the reader the ways and means of reconciling the apparently contradictory statements, (c) to express certain topics only tangentially and to leave the fuller understanding thereof to the imagination of the readers, (d) to express certain topics in peculiar phraseology, (e) to refute the statements of a wicked disputant, (f) to conceal the meaning intentionally and to direct the readers to explore it and (g) to throw light on the secrets of a scientific subject. Thus, the tantrayukti-s are useful for the composition of a scientific work.

(ix) The reader of any work is supposed to comprehend what the author writes. Naturally, the reader is expected to study diligently the devices employed by the author. Therefore, the true knowledge of the devices (the tantrayukti-s) is necessary also for the comprehension of the scientific work.

(x) A prospective author is supposed to acquire the knowledge of the tantrayukti-s before beginning to write. A student or a critic is supposed to acquire the knowledge of the tantrayukti-s before beginning to study or to criticize.

(xi) The prospective author, the reader, the teacher and the commentator are all expected to acquire the knowledge of the tantrayukti-s with the unshaken faith in the आम्नाय (tradition or school) and with unwavering attention.

(xii) He who masters the tantrayukti-doctrine holds a master-key to unlock the secrets of any theoretical subject fully, flawlessly and precisely.

(xiii) Thus, the dispellers of ignorance and illuminators of knowledge as the tantrayukti-s are, their thorough knowledge is a *sine qua non* both for an author as well as for a learner of a scientific composition on any theoretical subject.



3

Definitions and Applications of the Tantrayukti-s

Sect. 29

Before starting the critical study of the Tantrayukti-s, the clarification of the method, which it is proposed to adopt in the present chapter, must be made.

The consideration of each yukti will be made under six heads as spelt out below :—

.0 The nomenclature of the yukti.

.1 The synonyms, wherever they exist, the nature and etymology of the term representing the yukti.

.2 **Definitions** of the yukti as furnished by KT, चक्रपाणिदत्त, ST, इन्दु, अरुणदत्त, the compiler of the VDP, NM and his anonymous disciple. In the beginning of this sub-head, the illustrations from the PAS will be reproduced. The similarities in the definitions, wherever glaringly noticeable, will be indicated. Also the faults in the definitions, wherever discernible, will be pointed out.

.3 This will be divided into two parts; Principal Meaning (PM) and Other Meanings (OMs). The prominent and/or

popular meaning of the yukti will be mentioned under PM and the secondary meanings or other shades of the PM will be listed under the OMs.

.4 **Functions** of the yukti will be described under this head. Brief observations about the similarity, dissimilarity, relativity or, contrariety in respect of different yukti-s will also be recorded under this head.

.5 **Applications.** Under this head will be reproduced from the works on Indian (Sanskrit) Poetics, the relevant passages illustrating the PM and OMs of the yukti concerned. The renderings in English of the original Sanskrit passages will be provided, where it is feared that the original passage may not be properly understood or may lead to confusion or obscurity.

.6 **Remarks** will be offered explaining whether the ancient poeticians did or did not possess adequate knowledge of the yukti concerned, whether they could use it efficiently and whether it enjoyed a rightful place in the tantrayukti-scheme.

The terms denoting the yukti-s will be considered in the alphabetical order in which they have been organized under Sect. 27.

One more point deserves to be mentioned here. Illustrations of the PM and a few of the OMs only are quoted in the subsequent sections. It is obvious that illustrations of all the OMs cannot be reproduced. Besides, the diligent readers are expected to apply the tantrayukti-doctrine to the theoretical subjects other than the Poetics.

With these introductory-cum-clarificatory remarks we now turn to the consideration of the first tantrayukti, viz., the atikrāntavekṣaṇa.

Sect. 30.0 अतिक्रान्तावेक्षण [Reference to a past statement]

30.1 Synonyms and Nature.

अतीतावेक्षा (CK) and अतीतापेक्षा (VB, NM and his anonymous disciple) are the synonyms. However, अतिक्रान्तावेक्षण is the

most popular term. The word means, 'viewing or considering the past instance or statement'.

30.2 Definitions

(a) PA's sūtra, 'यथाविध्यनुप्रयोगः पूर्वस्मिन् ।' (PAS 3.4.4) is to be connected with the previous sūtra 'क्रियासमभिहारे लोट् लोटो हिस्वौ वा च तध्वमोः ।' (Ibid 3.4.2)

(b) "पुरस्तादेवं विहितमित्यतिक्रान्तावेक्षणम्—'अमात्यसम्पदुक्ता पुरस्तात्' इति ।" (KTA p. 461)

(c) "अतीतावेक्षणं नाम यदतीतमेवोच्यते, यथा—'सा कुटी तच्च शयनं ज्वरं संशयमत्यपि' (चि. अ. ३) इत्यत्र स्वेदाध्यायविहितकुट्यादिकं अतीतमवेक्षते ।" (CKS II p. 1031)

(d) "यत्पूर्वमुक्तं तदतिक्रान्तावेक्षणम् ॥ यथा—चिकित्सितेषु ब्रूयात्—श्लोकस्थाने यदीरितमिति ॥३१॥" (STS p. 859)

(e) "अतीतापेक्षा नाम यत्रातीतं पदमपेक्ष्य सम्बन्धार्थता भवति सातीतापेक्षा ॥···यथा च ज्वरे लङ्घनं कुर्वीतेति सूत्रोक्तं लङ्घनमपेक्षते ॥" (TYV App. I, p. III)

(f) "अतीतापेक्षणं नाम । यदतिक्रान्तमपेक्ष्य प्रस्तुतस्य साधनमुच्यते ।" (VBH p. 582)

(g) 'इत्युक्तमतिक्रान्तावेक्षणम् ।' (VDP p. 13)

(h) "भवेदतीतापेक्षा सा भूयोऽप्युक्तव्यपेक्षिता ॥२५॥ यथा—'समः समाने स्थानस्य' (अ. सं. शा. ६) इत्यादे'स्तैर्भवेद् विषम' (अ. सं. सू. २) इत्यादिग्रन्थार्थमपेक्ष्य 'समाने स्थानस्य' इति वाक्येन समैर्दोषैः समाग्निः ।···इति हि तात्पर्यम् । अन्यथा व्यवहारव्याहतिरेव ।" (TYV pp. 25-26)

(i) "अतीतं यदवेक्ष्योक्तमतीतावेक्षणं हि तत् ॥" (TY p. 17)

30.3 PM and OMs

PM—The statement to the effect that it has been stated previously like this.

OMs – (1) Only to point out to a related topic formerly elaborately stated. (2) To prove the present topic by means of a pointed reference to a similar topic previously mentioned,

30.4 Functions

(1) It helps the author establish connection among different topics and subtopics of a very comprehensive subject. (2) It avoids repetitive discussion of an allied or similar subject. (3) It saves the scientific work from prolixity. (4) It requires the reader to study the work attentively, connecting properly the past and the present statements.

30.5 Applications

To begin with, we consider हेमचन्द्र's work. His two statements, viz., 'सगुणौ शब्दार्थौ काव्यमित्युक्तम् ।' (HKN p. 232) and 'शब्दार्थौ सालंकारौ काव्यमित्युक्तम् ।' (Ibid p. 246) refer to his previous statement, 'अदोषौ सगुणौ सालंकारौ च शब्दार्थौ काव्यम् ।' (Ibid p. 19). The former ones are to be connected with the latter.

वामन lays down a rule in 'अवहितं हि चित्तमर्थान् पश्यति ।' (VKL p. 11) and refers to it again in "अवहितं हि चित्तमर्थान्पश्यति (१/३/१७ इत्युक्तं प्राक् ।" (Ibid p. 39). Vāmana's use of the word प्राक् indicates that he is quite aware of the nature of the present yukti. So is आनन्दवर्धन, as evidenced from his following statements :

'तत्राद्यस्योदाहरणं प्राक् प्रदर्शितमेव ।' (AVD p. 204)
'प्रतीयमानो ह्यर्थभेदः प्राक् प्रदर्शितः ।' (Ibid p. 546)
'प्रतिपादितं चैतच्चित्रविचारावसरे ।' (Ibid p. 598)

30.6 Remarks

The writers on Indian Poetics not only knew this tantrayukti but employed it efficiently in their works.

Sect. 31.0 अतिदेश [extension of application to analogous topics]

31.1 Nature

'एकत्र श्रुतस्यान्यत्र संबन्धः । अन्यधर्मस्यान्यत्रारोपणम् ।' (GSP p. 9)

Connecting the properties of one with those of the other or superimposing the properties of one upon those of the other

is atideśa. It is thus the application of the rule on hand to other topics similar in nature.

31.2 Definitions

(a) The rule laid down in 'प्रथमानिर्दिष्टं समास उपसर्जनम् ।' (PAS 1.2. 43) is to be applied to 'एकविभक्ति चापूर्वनिपाते ।' (Ibid 1.2.44).

(b) "उक्तेन साधनमतिदेशः—दत्तस्याप्रदानमृणादानेन व्याख्यातम् इति ।" (KTA p. 458)

(c) 'अतिदेशो नाम यत्किञ्चिदेव प्रकाश्यार्थमनुक्तार्थसाधनायेत्र एवमन्यदपि प्रत्येतव्यमिति परिभाष्यते ।' (CKS II p. 1030)

(d) 'प्रकृतस्यानागतस्य साधनमतिदेशः ॥१७॥' (STS p. 858)

(e) 'अन्यसम्बन्धिनां धर्माणामन्यत्रावस्थापनमति देशः ।' (TYV App. I. p. II)

(f) 'यद् किंचिदेवार्थजातमुक्त्वाऽनुक्तार्थसाधनाय एवमन्यदपि प्रत्येतव्यमिति परिभाषायां स्थापयति ।' (VBH p. 582). cf. (c) above.

(g) 'अतिक्रमणेन अतिदेशः ।' (VDP p. 13)

(h) 'अतिदेशस्तु पूर्वोक्तन्यायस्यान्यानुषङ्गिता ।'(TYV p. 8)

(i) "अतिदेशस्तु यद् किंचिदर्थजातमुदीर्य च ।
एवमन्यदपि ज्ञेयमिति स्थापनमुक्तिभिः ॥ इत्यतिदेशः ॥" (TY p. 14)

31.3 PM and OMs

PM—To point out the connection between/among inter-related topics.

OMs—(1) To prove the un-said with the assistance of the pre-said. (2) To prove the future topic with the present one. (3) To associate the rule relevant to a previous topic with another one. (4) To establish the relation of the properties of one with those of the other. (5) To extend the application beyond the subject concerned.

31.4 Functions

(1) It compels the author to draw up a detailed plan of the treatise, fixing therein the places of the discussion of various topics and subtopics. (2) It links up properly the different rules of a theoretical theme, (3) It connects coherently the different aspects of a subject with their properties. (4) It shows the reader the mode of application of the rules to the topics not actually discussed by the author. (5) It impels the reader to remember carefully the contexts of all like topics and to study the treatise attentively.

31.5 Applications

After discussing the अश्लीलपददोष and the क्लिष्टपददोष, Vāmana observes 'अन्याभ्यां वाक्यं व्याख्यातम् ॥२२॥' (VKL p. 20), thereby suggesting that there do exist the aślīlavākya-s and kliṣṭavākya-s as well. Later, he actually says so in his gloss ('अश्लीलं क्लिष्टं चेत्यन्त्ये पदे । ताभ्यां वाक्यं व्याख्यातम् । तदप्यश्लीलं क्लिष्टं च भवति ।", Ibid). His following remark is important :—

'अनया च वर्णयमकमालया पदयमकमाला व्याख्याता ।' (Ibid p. 45).

He has thus remarked after discussing, at length, the yamaka-s consisting of the varṇa-s. He wants to avoid the discussion of the yamaka-s comprising the pada-s. He leaves it to his readers to find out for themselves the instances of the पादयमक, एकपादादिमध्यान्तयमक, पादयोरादिमध्यान्तयमक, एकान्तरपादान्तयमक, एकान्तरपादादिमध्ययमक and समस्तपादादिमध्यान्तयमक made of the pada-s. Vāmana does recognize these varieties of the yamaka but instead of describing them explicitly, he suggests them by resorting to the अतिदेश तन्त्रयुक्ति. Therefore, it is the duty of his readers to provide the supplement to his work as above and to complete it. Vāmana has intentionally kept it incomplete.

It is more than obvious that केशवमिश्र in his following statement has also used the present तन्त्रयुक्ति :—

'अत्र विकास: पुष्पधर्मो मुखेऽनुपपन्न इति लक्षितेन प्रसृतत्वेन लोकोत्तर-रमणीयतात्मकातिशयो व्यज्यते । एवमग्रेऽपि ।' (KAS p. 12).

Here the author has described the connection, based on similarity, between the topic on hand and the one to be discussed later.

31.6 Remarks

The ancient writers on Poetics were well-acquainted with the character and strength of the अतिदेश and had used it effectively. With the aid of this tantrayukti the readers can find out the topics not spoken of by the author and thus provide a supplement to the existing unfinished scientific treatise. In view of this, this yukti plays an important role in the gamut of the tantrayukti-s.

Sect. 32.0 अधिकरण [Topic of discussion]

32.1 Nature

'विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम् ।

निर्णय (संगति) श्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम् ॥'
(GSP p. 11)

The adhikaraṇa in a śāstra has five aspects, viz., the subject-matter, the doubts about it, the opponent's objections to it, their refutations and the conclusion or the reconciliation of the author's views.

32.2 Definitions

(a) 'अधिकृत्य कृते ग्रन्थे ।' (PAS 4.3.87)

(b) 'यमर्थमधिकृत्योच्यते तदधिकरणम्—पृथिव्या लाभे पालने च यावन्त्यर्थशास्त्राणि पूर्वाचार्यैः प्रस्थापितानि प्रायशस्तानि संहृत्यैकमिदमर्थशास्त्रं कृतम् इति ।"
(KTA p. 457)

(c) "अधिकरणं नाम यमर्थमधिकृत्य प्रवर्तते कर्ता ।' यथा 'विघ्नभूता यदा रोगा' (सू० अ० १) इत्यादि । अत्र रोगादिकमधिकृत्यायुर्वेदो महर्षिभिः कृत इति 'रोगा' इत्यधिकरणम् ।" (CKS II p. 1029)

(d) 'यमर्थमधिकृत्योच्यते तदधिकरणं—यथा रसं दोषं वा ।' (STS p. 858) cf. (b) above.

(e) 'अधिकरणं प्रस्तावः सामान्येनोक्तमप्यर्थजातं यद्बलाद्विशेषेऽत्रस्थाप्यते तदधिकरणम् ।' (TYV App. I. p. I)

(f) 'तत्राधिकरणं नाम । यदधिकृत्य वर्तते शास्त्रं स्थानमध्यायः प्रकरणं वाक्यं वा । तत्र शास्त्राधिकरणं यदधिकृत्य शास्त्रं प्रवर्तते । यथा । अष्टावंगान्यधिकृत्य हृदयाख्यं सर्वशास्त्रं प्रवृत्तम् ।.........अध्यायोऽपि यदधिकृत्य प्रवर्तते तदध्याधिकरणम् ।...प्रकरणं यदधिकृत्य प्रवर्तते तत्प्रकरणाधिकरणम् ।...एवं वाक्यमपि यदधिकृत्य प्रवर्तते तद्वाक्याधिकरणं वेद्यम् ।' (VBH p. 581)

(g) 'यमर्थमधिकृत्योच्यते तदधिकरणम् ।' (VDP p. 13). This is the same as (d) above.

(h) 'तत्राधारोधिकरणं तात्पर्यं तत्र तिष्ठति ॥१॥' (TYV p. 2)

(i) 'तन्त्राधारोधिकरणं तात्पर्यं यत्र तिष्ठति ।
तन्त्राधिकरणं तद्यदधिकृत्य प्रवर्तते ॥
शास्त्रं स्थानं तथाध्यायं वाक्यं प्रकरणं च वा ॥' (TY p. 5)

This is a combination of (f) and (h) above.

32.3 PM and OMs

PM—The subject-matter of discussion.

OMs—(1) The subject-matter of the entire scientific work; the subject-matter of a chapter, of a section, of a sentence etc. (2) The mainstay or the substratum of the subject-matter. (3) To assign a particular meaning to a general term.

32.4 Functions

(1) It at once clarifies the theme. (2) It throws light on the intention of the author in writing a particular sentence or a chapter or the treatise. (3) In enables the reader to know in how many small units the subject of the scientific work is divided. (4) It also makes it possible for the reader to locate the place/s of digression in a scientific work. (5) It acquaints, the reader

with the common/general and the uncommon/particular meanings of terms.

32.5 Applications

'काव्यं व्याख्यास्यामः ।' (GSR p. 291)

The author sets out to discuss various aspects of the kāvya, as per the above sūtra. Thus kāvya is the theme of his work.

The KAS is divided into 8 ratna-s which, in turn, are subdivided into small units called marīci-s. The theme of the second ratna, for instance, of the KAS is the 'kāvyadoṣa'. Thus kāvyadoṣa is the adhyāyādhikaraṇa. In the three marīci-s of the said ratna, the author has discussed पददोषाः, वाक्यदोषाः and अर्थदोषाः respectively. Thus, the पददोषाः etc., can be said to be the प्रकरणाधिकरण-s. काव्यालङ्कार is the अधिकरण of the entire work. It is, therefore, the शास्त्राधिकरण.

Rājaśekhara begins his work with this pledge : 'अथातः काव्यं मीमांसिष्यामहे ।' (RKM p. 1), which indicates that the discussion of the kāvya is the aim of the author. Hence the discussion of the kāvya is the शास्त्राधिकरण (of Rājaśekhara's work)

The title of Vāmana's work is 'काव्यालंकारसूत्राणि' (VKL p.1). It at once suggests that the काव्यालंकार or the 'Beauty of Poetry' is the शास्त्राधिकरण. He has adopted the अधिकरण-अध्याय arrangement. His work comprises five adhikaraṇa-s which are named as शारीरं, दोषदर्शनं, गुणविवेचनं, आलंकारिकं and प्रायोगिकं respectively. These, therefore, are the topics of the five adhikaraṇa-s The adhikaraṇa-s are further subdivided into the adhyāya-s. For example, the first adhikaraṇa has three adhyāya-s. The name of the first adhyāya is प्रयोजनस्थापना. This, then, is the अध्यायाधिकरण.

According to Vāmana प्रतिभा is the first of the constituents of the 'प्रकीर्ण काव्याङ्ग' (vide VKL p. 10). Now, प्रतिभा ordinarily means intellect, vivid imagination or bright conception.

However, Vāmana does not use the word प्रतिभा in the ordinary or general sense. He makes it yield the meaning, कवित्वबीजम्' (Ibid p. 11), i. e., 'the root of the poetic creation'. This act of assigning a particular or specific meaning to a word represents the third of the above-noted OMs.

32.6 Remarks

An author of a scientific work has to resort to this yukti, practically at all the stages of his work. Since it thus affects all parts of a treatise, it can be said to be comprehensive in character. Therefore, its knowledge is necessary for the reader of a scientific work.

Sect. 33.0 अनागतावेक्षण [Reference to a future statement]

33.1 Synonyms

अनागतावेक्षा (CKS) and अनागतापेक्षा (VBS). But अनागतावेक्षण is the most popular term. अनागत means 'which has yet not come into being'. That is to say, which will come into being in future. अवेक्षण means 'viewing, consideration or allusion.' This is the opposite of the अतिक्रान्तावेक्षण (Sect. 30 above).

33.2 Definitions

(a) 'प्राक्कडारात् समासः ।' (PAS 2. 1. 3) refers to 'कडाराः कर्मधारये ।' (Ibid 2.2.38), which latter is later in time. Similarly, the सूत्र 'प्राक् क्रीताच्छः ।' (Ibid 5.1.1), refers to the posterior सूत्र 'तेन क्रीतम् ।' (Ibid 5.1.37).

(b) 'पश्चादेवं विहितमित्यनागतावेक्षणम्—तुलाप्रतिमानं पौतवाध्यक्षे वक्ष्यामः' (97-15) इति ।' (KTA p. 461).

(c) 'अनागतं विधिं प्रमाणीकृत्यार्थसाधनम् ।' (CKS II p. 1031).

(d) 'एवं वक्ष्यतीत्यनागतावेक्षणम् । यथा—श्लोकस्थाने ब्रूयात्—चिकित्सितेषु वक्ष्यामीति ।' (STS p. 859)

(e) 'अनागतापेक्षा नाम यत्रानागतेनार्थेन सम्बन्धिता भवति सानागतापेक्षा ।' (TYV App. I. p. III)

(f) अरुणदत्त's commentary on this point is mutilated and therefore unavailable.

(g) 'परत्र वक्ष्यामीत्यनागतावेक्षणम् ।' (VDP p. 13).

(h) 'भवेदनागतापेक्षा भाविताथंप्रदर्शनम् ॥२६॥' (TYV p. 26)

(i) 'अनागतं भविष्यद्यत्तस्यावेक्षा यथोच्यते ॥' (TY p. 17)

33.3 PM and OMs

PM—The statement to the effect that it will be stated later at the appropriate place.

OMs—(1) Only a reference to a posterior topic. (2) To show the relation of the topic on hand with that to be discussed later. (3) To prove the topic on hand by assuming the validity of the rule to be stated later.

33.4 Functions

(1) While discussing a scientific subject, the author is required, on many occasions, to allude to a topic which is related or similar to and/or constituent of the main subject. On such occasions, the author resorts to this tantrayukti and completes the discussion of the subject on hand. (2) This device enables the author to complete, without an abrupt break, the discussion of the subject on hand. (3) It protects the scientific work from becoming clumsy and disjointed. (4) It acquaints the reader with the allied or related topics.

33.5 Applications

'द्वितीयोऽपि प्रभेदो वाच्याद्विभिन्नः सप्रपञ्चमग्रे दर्शयिष्यते ।' (ADV p. 25)

The author has, in the above statement, promised to discuss, at length later, the other type of dhvani, viz., the alaṅkāra-dhvani, which is different from the expressed (vācya) meaning.

Similarly, he has resorted to the anāgatāvekṣaṇa in the following statements :—

'ततोऽन्यच्चित्रमेवेत्यग्रे दर्शयिष्यामः ।' (Ibid p. 44)
'अलङ्कारा गुणा वृत्तयश्चेति प्रतिपादयिष्यन्ते ।' (Ibid p. 63)
'वाच्यप्राधान्ये तु प्रकारान्तरं निर्देक्ष्यते ।' (Ibid p. 412).

Vāmana has made use of this yukti at many places. A few instances are being quoted below :—

'ये त्वन्ये शब्दार्थदोषाः सूक्ष्मास्ते गुणविवेचन एवोच्यन्ते उपमादोषाश्चोपमाविचार इति ।' (VKL p. 29)

"पाठधर्मश्च न संभवतीति, 'न पाठधर्माः सर्वत्रादृष्टेः', इत्येवं वक्ष्यामः ।" (Ibid p. 33).

'उपमानोपमेयलोपस्तूपमाप्रपञ्चे द्रष्टव्यः ।' (Ibid p. 50)

The first of the above statements is important because it refers to the suble śabdārthadoṣa-s, which are of the form of the viparyaya-s of ओजस्, श्लेष, समता, माधुर्य, सौकुमार्य, उदारता, अर्थव्यक्ति and कान्ति together with शुद्धप्रसाद. The reader is supposed to take hint from the first of the above statements and conceive of the sūkṣmadoṣa-s mentioned above. Thus, this yukti enables us to comprehend what is implied.

In Hemacandra's work also we come across a few instances of this yukti. For example, "व्युत्पत्त्यभ्यासौ तु प्रतिभाया एव संस्कारकाविति वक्ष्यते ।" (HKN p. 5)

"वाक्यस्य रसादिव्यञ्जकत्वं रसादिलक्षणे एवोदाहरिष्यते ।" (Ibid p. 67)

"तद्द्वारेण तु रसे उपयोग इति गुणप्रकरणे एव वक्ष्येते इतीह नोक्ते ।" (Ibid)

The following quotations from Rājaśekhara's work will show that he has also used this yukti :—

'अलङ्कारव्याख्यानं तु पुरस्तात् ।' (RKM p. 18). Here the meaning of the word पुरस्तात् is 'later or further on'.

'आन्वीक्षिकीं तु विद्यावसरे वक्ष्यामः ।' (Ibid p. 20).
'तमौपनिषदिके वक्ष्यामः ।' (Ibid p. 29).
'वृत्तिरीतिस्वरूपं यथावसरं वक्ष्यामः ।' (Ibid p. 44)

'रीतयस्तु तिस्रस्तास्तु पुरस्तात् ।' (Ibid p. 50)

'तं यदि सारस्वतोऽनुभावः प्रसादयति तमौपनिषदिके वक्ष्यामः ।' (Ibid p. 55)

This device has been put to use even by Bhāmaha (BKR 5/30) and Daṇḍin (DKN 3/176).

33.6 Remarks

The ancient Indian theorists were thoroughly conversant with the 'ability' and utility of this yukti and had used it skilfully and profitably. This yukti, like the previously discussed अतिदेश, provides a supplement to the incomplete work.

Sect. 34.0 अनुमत (Approval)

34.1 Underlying concept

अनुमत is the same as अनुमोदन, which means consent, acceptance or approval. It is the acceptance or approval of the views of others.

34.2 Definitions

(a) 'सम्बुद्धौ शाकल्यस्येतावनार्षे ।' (PAS 1.1.16), 'तृषिमृषिकृषेः काश्यपस्य ।' (Ibid 1.2.25), 'अलंखल्वोः प्रतिषेधयोः प्राचां क्त्वा ।' (Ibid 3. 4. 18), 'उदीचां माङो व्यतीहारे ।' (Ibid 3. 4. 19), 'लङः शाकटायनस्यैव ।' (Ibid 3. 4. 111), 'प्राचां ष्फ तद्धितः ।' (Ibid 4. 1.17), 'इको ह्रस्वोऽङ्यो गालवस्य ।' (Ibid 6. 3. 61), 'ऋतो भारद्वाजस्य ।' (Ibid 7. 2. 63), 'नोदात्तस्वरितोदयमगार्ग्यकाश्यपगालवानाम् ।' (Ibid 8. 4. 67). In the above sūtra-s, PA has referred to his predecessors' views without refuting or contradicting them, thereby indicating his approval of them.

(b) "परवाक्यमप्रतिषिद्धमनुमतम्-'पक्षावुरस्यं प्रतिग्रह इत्यौशनसो व्यूहविभागः' (399-14) इति ।" (KTA p. 459)

(c) 'अनुमतं नाम एकीयमतस्यानिवारणेनानुमननम् ।' (CKS II p. 1030).

(d) 'परमतमप्रतिषिद्धमनुमतम् । यथा-अन्यो ब्रूयात्—सप्त रसा इति, तच्चाप्रतिषेधादनुमन्यते कथंचिदिति ।' (STS p. 859.)

(e) 'परपक्षस्य भिन्नस्याप्यङ्गीकरणमनुमतम् ।' (TYV App. I. p. III)

(f) "उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षतेऽपि च ।
नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥
इत्यादिना ह्यनुमतम्, न विघातः कृतः ॥" (VBH p. 582)

(g) 'परमतमप्रतिषिद्धमनुमतम् ।' (VDP p. 13)
This is the same as (d) above.

(h) 'अपास्यानुमतं पक्षानात्मपक्षव्यवस्थितिः ।' (TYV p. 23)

(i) '.....तस्यानुमतमेव तत् ॥ इत्यनुमतम् ॥' (TY p. 16)

The TY is mutilated at this place. As a result, we do not know the view of the author of the TY in this respect.

34.3 PM and OMs

PM—To accord consent to the views of others.

OMs—(1) To accept the different views of other thinkers without refuting them. (2) To refute the different view/s held by others and to establish one's own view-point. This sense has been proposed by NM alone.

34.4 Functions

(1) It inspires the author first to know the others' view-points and then to quote them in his own work. (2) It enables the reader to acquaint himself with the various views on the same subject. (3) It prompts the diligent reader to collect, to organize chronologically and to study critically all the controversies or theories concerning a particular subject. (4) It also enables the reader to know which view-point relating to a particular topic is refutable and why.

34.5 Applications

Let us first turn to Bhamaha's work.

'रूपकादिरलङ्कारस्तथान्यैर्बहुधोदितः ।' (BKR p. 7)

'न तदिच्छन्ति कृतिनो गण्डमप्यपरे किल ।' (Ibid p. 26)

'केचिदोजोऽभिधित्सन्तः समस्यन्ति बहून्यपि ।' (Ibid p. 29)

'ग्राम्यानुप्रासमन्यत्तु मन्यन्ते सुधियोऽपरे ।' (Ibid p. 31)

'लाटीयमप्यनुप्रासमिहेच्छन्त्यपरे यथा ।' (Ibid p. 32)

'स्वभावोक्तिरलङ्कार इति केचित्प्रचक्षते ।' (Ibid p. 66)

केशवमिश्र has also employed this yukti. as is evident from his following utterances :

'उक्तं च श्रीपादेन-शब्दार्थौ काव्यस्य शरीरम्, आत्मा रसः, गुणाः शौर्यादिवत्, दोषाः काणत्वादिवत्, अलङ्काराः कुण्डलादिवत् इति ।' (KAS p. 21)

'व्यतिरेकालङ्कारस्त्वतिरिच्यते इत्येके ।' (Ibid p. 39)

'...आक्षेपः । सोऽपि पृथगित्यपरे ।' (Ibid)

Vāmana's statements reproduced below are instances in point :

'तदारोहणार्थमितराभ्यास इत्येके ॥१६॥' (VKL p. 6)

'आरोहस्य.... क्रमेणारोहणमवरोहणं चेति केचित् ।' (Ibid p. 32)

'व्याजोक्तिः यां मायोक्तिरित्याहुः ।' (Ibid p. 65)

In Rājaśekhara's काव्यमीमांसा, we come across instances of both the shades of the PM. For example,

'वेदोपवेदात्मा सार्ववर्णिकः पञ्चमो नाट्यवेदः' इति द्रौहिणिः ।' (RKM pp. 14-15) and 'पुराणप्रविभेदः एवेतिहासः इत्येके ।' (Ibid p. 19) represent the first shade, while ' नहि प्रकृतिमधुरा द्राक्षा फाणितसंस्कारमपेक्षते' इत्याचार्यः । न' इति यायावरीयः । एकार्थं हि क्रियाद्वयं द्वैगुण्याय सम्पद्यते ।'' (Ibid p. 62) represent the other shade.

34.6 Remarks

The ancient Indian authors on Poetics were not only familiar with the nature of this tantrayukti but had also used it appropriately. With the help of this tantrayukti, it will be possible to write a work on the 'Theories and Controversies in Ancient Indian Poetics.'

Sect. 35.0 अपदेश [Adducing a reason or cause]

35.1 Nature

It is a statement advancing a reason or adducing a cause or making a plea.

35.2 Definitions

(a) "Apadeśa, citation of another's opinion along with one's own, for refutation (as in I. 2.51-52)" (IKP p. 309). The sūtra-s referred to in this quotation are 'लुपि युक्तवद् व्यक्तिवचने ।' and 'विशेषणानां चाजातेः ।' respectively. It is, however, not clear as to how these sūtra-s represent the apadeśa.

(b) "एवमसावाहेत्यपदेशः—'मन्त्रिपरिषदं द्वादशामात्यान् कुर्वीतेति मानवाः, षोडशेति बार्हस्पत्याः, विंशतिमित्यौशनसाः, यथासामर्थ्यमिति कौटल्यः (31-10) इति ।" (KTA p. 458)

(c) 'अपदेशो नाम यत्प्रतिज्ञातार्थसाधनाय हेतुवचनम् ।'
(CKS II p. 1030)

(d) 'अनेन कारणेनेत्यपदेशः, यथाऽपदिश्यते—मधुरः श्लेष्माणमभिवर्धयतीति ॥१५॥' (STS p. 858)

(e) 'अपदेशो नाम प्रतिज्ञातस्य साधनहेतुरपदेशः ।' (TYV App. I. p. II)

(f) 'अपदेशो नाम । यदाचार्यः किञ्चिदर्थं प्रतिज्ञाय हेतुमुपदिशति ।' (VBH p. 582)

(g) 'अनेन कारणेनेत्यपदेशः ।' (VDP p. 13).

This is the same as (d) above.

(h) "अपदेशस्तु कण्ठोक्तं वाक्यमर्थेन दर्शयेत् ॥११॥
यथा—'उष्णोदकोपचारी स्यात्' (अ० हृ० सू० १६.२५) इत्यादौ शीतोदकं न स्पृशेदिति ।" (TYV p. 8)

(i) "अपदेशस्तु हेतूक्त्या स्वप्रतिज्ञास्थिरीकृतिः । इत्यपदेशः ।" (TY p. 14)

35.3 PM and OMs

PM—The statement of a reason or a cause of an effect,

OMs—(i) The statement is either explicit or implicit. When it is explicit, the word stating reason is in the instrumental or ablative case. When it is implicit, it is in the form of a sentence. (2) To quote another's opinion on a particular point and to express one's own view-point also. (3) To point to the intended meaning by means of words expressly used.

35.4 Functions

(1) It enables the reader to know the cause/s of an effect. (2) It thus provides him with a means to verify the validity of the cause-and-effect relation proposed by the author. (3) It acquaints the reader with various view-points of a subject. (4) It makes it obligatory on him to read the text of the scientific work attentively so as to derive the correct meaning intended by the author.

35.5 Applications

Let us first consider the illustrations representing the PM.

'कविर्द्विविधः ॥ ईश्वरो जीवश्च ॥ ईश्वरो वेदबोधकः ॥ तदंशाज्जीवोऽपि कविर्भवितुमर्हति ॥१-४॥' (GSR pp. 292-293)

'कवित्व साध्यं सर्वैः ॥ सद्यःपरनिर्वृतिदर्शनात् ॥१-२॥' (Ibid p. 295)

'पृथगेव हि कवित्वाद्भावकत्वं भावकत्वाच्च कवित्वम् । स्वरूपभेदाद्विषयभेदाच्च ॥' (RKM p. 65)

'शब्दा न शक्यन्ते तत्त्वतो निर्ज्ञातुम् आनन्त्यात् ।' (ADV p. 511)

'अयमुक्तप्रकारो ध्वनिर्भक्त्या नैकत्वं बिभर्ति । भिन्नरूपत्वात् ।' (Ibid pp. 70-71)

'तासां पूर्वा ग्राह्या, गुणसाकल्यात् ॥१४॥' (VKL p. 6)

'गद्यस्य पूर्वं निर्देशो दुर्लक्ष्यविषयत्वेन दुर्बन्धत्वात् ।' (Ibid p. 12)

'काव्यं ग्राह्यमलंकारात् ॥१॥' (Ibid p. 1)

'काव्यं सदृष्टादृष्टार्थम्, प्रीतिकीर्तिहेतुत्वात् ॥५॥' (Ibid p. 2)

'इह च काव्यं नायकादिप्रतिबद्धं भवतीति नायकादिलक्षणमुच्यते ।' (HKN p. 355). Here the cause is expressed with the help of the word 'इति'.

Let us now turn to the second shade of the PM.

"वार्ता कामसूत्रं शिल्पशास्त्रं दण्डनीतिरिति पूर्वैः सहाष्टादश विद्यास्थानानि' इत्यपरे ।...'दण्डनीतिरेवैका विद्या' इत्यौशनसाः ।......'वार्ता दण्डनीतिर्द्वे विद्ये' इति बार्हस्पत्याः ।...'त्रयीवार्तादण्डनीतयस्तिस्रो विद्याः' इति मानवाः ।... 'आन्वीक्षिकीत्रयीवार्तादण्डनीतयश्चतस्रो विद्याः' इति कौटल्यः ।'...पंचमी साहित्यविद्या' इति यायावरीयः ॥" (RKM pp. 22-24)

'तेषां पूर्वः पूर्वः श्रेयान्' इति श्यामदेवः ।...'उत्कर्षः श्रेयान्' इति यायावरीयः।' (Ibid pp. 62-63)

Numerous instances of this shade can be quoted from the RKM.

Let us now consider the examples of the third shade of the PM.

In 'नीरसं काव्यं न स्याद्रसिकतुष्टये ।' (KAS p. 75), केशवमिश्र suggests that it is the सरस काव्य alone that pleases the appreciators of poetry. भामह, by actually saying

' माधुर्यमभिवाञ्छन्तः प्रसादञ्च सुमेधसः ।
समासवन्ति भूयांसि न पदानि प्रयुञ्जते ॥" (BKR 2/1)

implies that the lovers of the qualities माधुर्य and प्रसाद use only a few compound words in their compositions. This further signifies that the poetic pieces full of the above two qualities contain a few (and short) compound words.

35.6 Remarks

[1] The ancients have evinced thorough acquaintance with the character of this yukti. [2] They have successfully used this device. [3] With the assistance of this yukti, as with the अनुमत [vide 34.6], the reader can explore the concealed or implied meanings of a scientific subject. It is, thus, the complement of the अनुमत, and an important yukti in many respects.

Sect. 36.0 अपवर्ग [An exception to a general rule].

36.1 Synonyms

अपवर्ज [ST]. This अपवर्ग is not to be confused with the other अपवर्ग meaning मोक्ष, Final beatitude.

36.2 Definitions

(a) The sūtra. 'आतोऽनुपसर्गे कः ।' [PAS 3.2.3] is the अपवर्ग of the उत्सर्ग 'कर्मण्यण् ।' [Ibid 3. 2. 1]. Similarly, 'इको यणचि ।' [Ibid 6. 1. 77] is the उत्सर्ग, the अपवर्ग of which is 'अकः सवर्णे दीर्घः ।' [Ibid 6. 1. 110]. In the sūtras 1. 1. 58, 1. 3.4, 1. 3.15, 1. 3. 58, 2. 2. 10, 3. 1. 47, 3. 1. 64, 3. 2. 152, 3. 3. 60, 3. 3. 135, 3.4.23 etc., 'न' is used to show the अपवर्ग.

(b) "अभिप्लुतव्यपकर्षणमपवर्गः-नित्यमासन्नमरिबलं वासयेदन्यत्राभ्यन्तरकोपशङ्कायाः' [364.1] इति ।" [KTA p. 460]

(c) 'अपवर्गो नाम साकल्येनोद्दिष्टस्यैकदेशापकर्षणम् ।' (CKS II. p. 1030)

(d) 'अभिव्याप्याकर्षणमपवर्गः । यथा-अस्वेद्या विषोपसृष्टाः, अन्यत्र कीटविषादिति ॥१८॥' (STS p. 858)

(e) अपवर्गो नाम सामान्योक्त्यनुप्रविष्टस्य विशेषेणाकर्षणं सोपवर्गः । (TYV App. I. p. II)

(f) 'अपवर्गो नाम,—साकल्येनोत्सृष्टस्य यत्पुनस्तदेकदेशापकर्षणम् ।' (VBH p. 582)

(g) 'अभिप्रायानुकर्षणमपवर्गः ।' (VDP p. 13)

This definition is ambiguous because the exact meaning of the word 'अभिप्राय' has not been made clear. The 'अभिप्राय' ordinarily means 'the desired or intended meaning'. But this meaning is subject to variation from person to person. The definition, as a result, will yield different meanings to different readers. Hence the definition is ambiguous.

(h) 'अपवर्गस्त्वनौचित्यादितरोक्त्यपवर्जनम् ॥१८॥' (TYV p. 14)

(i) 'अपवर्गस्तु साकल्येनोद्दिष्टस्यैकदेशतः ।
पुनस्तस्यापकर्षोऽयं निर्दिष्टः स मनीषिभिः ।' (TY p. 15)

36.3 PM and OMs

PM—The statement of an exception to a general rule.

OMs—(1) To state fully the comprehensive rule first and the exception/s to it later. (2) To draw forth the desired meaning. (3) To set aside the views of others because of their impropriety.

36.4 Functions.

(1) It acquaints the reader with the general rule and its exception/s simultaneously. (2) This acqaintance throws light on the एकदेशग and the बहुदेशग statements (cf. 'भूयोदर्शनमुत्सर्गो बाधस्तस्यैकदेशगः। अपवादः स विज्ञेयो मृग्यो व्याकरणादिषु ॥ हेमाद्रि।'—KRV footnote 3, p. 377). (3) It lends completeness to the reader's knowledge of a scientific subject, for by means of this yukti, he knows both the सामान्यविधि and the विशेषविधि. (4) This yukti helps the reader to distinguish between the proper and the improper views and to discard the latter ones. (5) It thus makes it possible for the reader to preserve a scientific subject in its pure or faultless form.

36.5 Applications

Let us begin our discussion with the consideration of Bhāmaha's views. He states as a general rule that the श्रुतिदुष्ट etc., are four linguistic defects ('श्रुतिदुष्टार्थदुष्टे च कल्पनादुष्टमित्यपि। श्रुतिकष्टं तथैवाहुर्वाचां दोषं चतुर्विधम्।'—BKR 1/47). The exception to this general rule, according to him, is 'सन्निवेशविशेषात्तु दुरुक्तमपि शोभते'। (Ibid, 1/54). For instance, the appreciators of poetry generally regard the word 'गण्ड' as undesirable but if it occurs in the proximity of the word 'पाण्डु' as in the expression 'आपाण्डुगण्डमेतत्ते वदनं वनजेक्षणे।' (Ibid 1/56), then they consider it to be charming ('सङ्गमात्पाण्डुशब्दस्य गण्डः साधु यथोदितम्।'—Ibid). Again, with respect to the Poetic blemish known as verbal repetition, Bhāmaha emphatically states that only an insane person will say again and again what he has already said ('कथमक्षिप्तचित्तः सन्नुक्तमेवाभिधास्यते।' Ibid 4/13). But, there is an exeption to this general rule, which he states in these words: 'भयशोकाभ्यसूयासु हर्षविस्मययोरपि। यथाह गच्छ गच्छेति पुनरुक्तं न तद्विदुः।' (Ibid 4/14) (In the description of fear, grief,

jealousy, glee, dismay etc., the verbal repetition is not regarded as a fault. For instance, a person who is aggrieved says, 'clear out, clear out'. This utterance is not सदोष), We come across, in the following statements of केशवमिश्र, a striking example of the present yukti :

"उद्दामा वीररौद्रादौ छन्दोरीत्यक्षरादयः ।
हृद्याः शृङ्गारहास्यादौ परयोर्मध्यमा गतिः ॥१॥
....
अत्र वैपरीत्यं दोषायेति मनसि कृत्वा क्वचिददोषतामाह-
वक्तृवाच्यप्रबन्धानामौचित्येन क्वचित्क्वचित् ।
रचनावृत्तिवर्णानामन्यथात्वमपीष्यते ॥२॥" (KAS pp. 89-90)

हेमचन्द्र states the general rule thus—'शब्दशास्त्रविरोधोऽसाधुत्वम् ।' (HKN p. 164) and the exception to it in these words— "न दोषोऽनुकरणे इति वक्ष्यमाणत्वात् 'पश्यैष च गवित्याह'-इत्यत्र न दोषः ।" (Ibid).

The following utterances of Vāmana are worth paying attention to :

General rule : 'पूरणार्थमनर्थकम ॥९॥' (VKL p. 16)
Exception : 'न वाक्यालंकारार्थम् ॥१०॥
अपवादार्थमिदम् । वाक्यालंकारप्रयोजनं तु नानर्थकम् ॥' (Ibid.)
General rule : 'असभ्यार्थान्तरमसभ्यस्मृतिहेतुश्चाश्लीलम् ॥१५॥
Exception :—'न गुप्तलक्षितसंवृतानि ॥१६॥
अपवादार्थमिदम् । गुप्तं लक्षितं संवृतं च नाश्लीलम् ॥' (Ibid p. 18)
General rule: 'उक्तार्थपदमेकार्थम् ॥११॥
न, विशेषश्चेदेकार्थं दुष्टम् ॥१२॥
न गतार्थं दुष्टम्, विशेषश्चेत्प्रतिपाद्यः स्यात् ।' (Ibid p. 24)

It is to be noted that Vāmana has used the words अपवाद and न in his above statements. In the discussion reproduced below from the RKM, we get an interesting example of the third shade of the PM of this yukti :

'प्रतिभाव्युत्पत्त्योः प्रतिभा श्रेयसी' इत्यानन्दः ।'........

'व्युत्पत्तिः श्रेयसी' इति मङ्गलः ।...'प्रतिभाव्युत्पत्ती मिथः समवेते श्रेयस्यौ' इति यायावरीयः ।" (RKM pp. 75-78)

According to Ānanda, of the two faculties, namely, the genius and the learning, the former is preferable. Maṅgala, however, holds that the learning is preferable. But Rājaśekhara maintains that both the faculties are preferable when they are in an inseparably connected form. Thus Rājaśekhara discards the views of Ānanda and Maṅgala which, according to the former, are improper. Rājaśekhara has also stated his own view-point.

36.6 Remarks

(1) The ancient poeticians have shown thorough understanding of this device. (2) They have exploited all its shades. (3) This yukti is a dependable means of knowing the correct rules and proper views concerning a scientific subject. (4) This will help the readers write a book on the 'Optional Rules of Sanskrit Poetics'.

Sect. 37.0 अर्थापत्ति [Presumption or Implication]

37.1 Etymology

The compound word has two constituents, viz., अर्थ and आपत्ति. Here the latter constituent does not mean 'misfortune or calamity', but it means 'obtaining, procuring or getting'. Thus the compound word means अर्थस्य प्राप्तिः or अर्थस्य ज्ञानम् (The obtaining of the meaning or the knowledge of the meaning).

37.2 Definitions

(a) We do not come across any instance of this yukti in the PAS.

(b) "यदनुक्तमर्थादापद्यते साऽर्थापत्तिः—लोकयात्रावित् राजानमात्मप्रकृतिसम्पन्नं प्रियहितद्वारेणाश्रयेत । '(260–24) 'नाप्रियहितद्वारेणाश्रयेत' इत्यर्थादापन्नं भवति इति ।' (KTA p. 459)

(c) 'अर्थापत्तिर्नाम यदकीर्तितमर्थादापद्यते सार्थापत्तिः यथा नक्तं दधिभोजननिषेधः, अर्थाद्दिवा भुञ्जीत इत्यापद्यते ।' (CKS II p. 1030)

(d) 'यदकीर्तितमर्थादापद्यते साऽर्थापत्तिः । यथा-ओदनं भोक्ष्ये इत्युक्तेऽर्थादापन्नं भवति–नायं पिपासुर्यवागूमिति ।' (STS p. 858).

This is a verbatim reproduction of CK's definition. (vide 'c' above)

(e) 'अर्थापत्तिर्नाम यदेकस्मिन्नर्थे उच्यमाने अनुक्तस्याप्यर्थस्य बलादागमनं सार्थापत्तिः ।' (TYV App. I. p. II)

(f) "अर्थापत्तिर्नाम,–योऽन्येनार्थेनोक्तेन ततोऽपरोऽप्यर्थो गदित इव ज्ञायते ।" (VBH p. 582)

(g) 'यदकीर्तितमर्थादापद्यते सार्थापत्तिः ।' (VDP p. 13)
This is the same as that of CKS and STS.

(h) 'अर्थापत्तिः सहोक्तेभ्योऽप्येकस्यार्थोऽन्यथापतेत् ।' (TYV p. 8)

(i) 'अर्थावगतिरेवार्थापत्तिरित्यभिधीयते ।' (TY p. 14)

"The knowledge of the meaning is called arthāpatti". This definition is meaningless.

37.3 PM and OMs

PM—The meaning not expressed is conveyed by the words used.

OMs—(1) The implied meaning is conveyed by the force of the meaning of the words employed. (2) The implied meaning is understood as though it was actually expressed. (3) The intended meaning is obtained in a different manner. (4) The implied meaning is generally the opposite of the expressed one.

37.4 Functions

(1) It expects the reader to be context-conscious. He has to interpret the text before him after paying due attention to what the author has said previously and in what context. (2) Thus it keeps the reader on the alert. (3) It enables the author to leave some topics of the subject to the deductive faculty of the reader. (4) Thus it makes it possible for the reader to infer the 'un-stated topics.' (5) It extends a helping hand in reducing the bulk of a scientific treatise.

37.5 Applications

While discussing the inter-relation between the poetry and science, Bhamaha says--'काव्यं तु जायते जातु कस्यचित्प्रतिभावत: ॥' (BKR 1/5), meaning 'but the poetry rises rarely and that also only in one endowed with the poetic muse'. From this expressed meaning, an intelligent reader infers that the poetry does not spring up in the mind of a dullard. Similarly, a learned reader, on reading 'काव्यान्यपि यदीमानि व्याख्यागम्यानि शास्त्रवत् । उत्सव: सुधियामेव हन्त दुर्मेधसो हता: ॥' (Ibid 2/20) instantly presumes that the poetry should not be such as is understandable only with the help of a commentary, but it should be such as is intelligible to both the learned and the illiterate alike. As soon as a reader reads the following stanza, he deduces the implied meaning, viz, a poet should never neglect the science and the conduct of the people at large :-

'नमोऽस्तु तेभ्यो विद्वद्भ्यो येऽभिप्रायं कवेरिमम् ।

शास्त्रलोकावपास्यैवं नयन्ति नयवेदिन: ॥' (Ibid 4/46)

From राजशेखर's statement that, that poet is great who does not waste his genius in trivial plots and descriptions ('नीचैर्नार्थकथावर्गे यस्य न प्रतिभाक्षय: । स कविग्रामणीरत्र शेषास्तस्य कुटुम्बिन: ॥'- RKM p. 126) the attentive reader immediately deduces that the poetry of a really great poet is always full of execllent plots and descriptions.

From क्षेमेन्द्र's statement, viz., '...गुणा एव गुणा: सदा ॥ ५ ॥' [KLV p. 11], the reader promptly infers that the poetic qualities can never attain the status of 'life-blood of poetry'.

Similarly, without राजशेखर's telling his reader in so many words that 'the reader should diligently study राजशेखर's काव्यमीमांसा', the latter infers it immediately on reading the following:

'इयं सा काव्यमीमांसा मीमांसा यत्र वाग्लवे ।

वाग्लवं न स जानाति न विजानाति यस्त्विमाम् ॥' [RKM pp. 9-10]

Again, Vamana simply tells his reader that the वैदर्भी style is full of all the poetic excellences ('समग्रगुणोपेता वैदर्भी ॥११॥'.

VKL p. 4) and urges the reader to draw the inference that the वैदर्भी style lacks no merit and that it is absolutely flawless.

37.6 Remarks

(1) The ancient poeticians have capably wielded this device. (2) It resembles the अर्थापत्ति प्रमाण recognized by the mīmāṃsaka-s. (3) It can be compared to the third OM of the अपदेश as imagined by NM [vide 35.2 (h)]. (4) It will help in writing 'The Untold Indian Poetics'.

Sect. 38.0 उत्तरपक्ष [Reply].

38.1 Nature

This is a relative term. It depends upon and is determined by the पूर्वपक्ष. The पूर्वपक्ष is the objection raised by the opponent to a particular premise. The उत्तरपक्ष is the statement refuting the objection. It is a reply.

38.2 Definitions

(a) According to Dr. Agrawala, PA's sūtra, 'प्रधानप्रत्ययार्थवचनमर्थस्यान्यप्रमाणत्वात् ।' (PAS 1.2.56) represents the present tantrayukti (vide, IKP p. 309).

(b) "तस्य निर्णयवाक्यमुत्तरपक्षः—'तदायत्तत्वात्; कूटस्थानीयो हि स्वामी' (340-9) इति ।" (KTA p. 460). CK and others have considered this tantrayukti under the term 'निर्णय'. Therefore, it will be discussed, in detail later, under 'निर्णय'.

Sect. 39.0 उद्देश [Mention in brief]

39.1 Nature

This is an antonym of निर्देश. The latter is 'a detailed and, therefore, a long statement'. Its opposite, the उद्देश, is a non-detailed and, therefore, a brief statement. The tradition defines it as 'नाममात्रेण वस्तुसङ्कीर्तनम्, यथा द्रव्यं गुण इति ।' [GSP p. 52] meaning 'mentioning only the names of the objects, as matter, quality etc.'

39.2 Definitions

(a) The PAS lacks the illustration of this yukti.

(b) "समासवाक्यमुद्देशः-'विद्याविनयहेतुरिन्द्रियजयः' [11-10] इति ।" [KTA p. 458]

(c) "उद्देशो नाम संक्षेपाभिधानं, यथा 'हेतुलिङ्गौषधज्ञानम्' (सू. अ. १) अनेन सर्वायुर्वेदाभिधेयोद्देशः ।' (CKS II. p. 1030)

(d) 'समासवचनमुद्देशः । यथा शल्यमिति ॥१२॥' (STS p. 858)

(e) 'उद्देशो नाम यत्रार्थानां शब्दमात्रेणैव कीर्तनमुद्देशः ।
ह्रस्वदीर्घा इत्यादयोऽष्टौ नेत्रदोषा इति शब्दमात्रेणाष्टौ कीर्तिताः ॥' (TYV App. I. p. II)

(f) ' उद्देशो नाम,–सङ्क्षेपाभिधानम् । यथा (हृ० सू० अ० १/६)– 'वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ।' इत्यादि ।"(VBH p. 582) cf. (c) above.

(g) 'समासवचनमुद्देशः ।' (VDP p. 13). This is an echo of (d) above.

(h) 'उद्देशः समवायोक्तिरिति प्राहुर्मनीषिणः ॥६॥' (TYV p. 6)

समवायोक्तिः means 'a collective or cohesive statement', which, in other words, means 'a brief statement'.

(i) 'उद्देशः समवायोक्तिरिति प्राहुर्मनीषिणः ।
'उद्देशो नाम संक्षेपाभिधानम् ॥' (TY p. 11)

The author of the TY has suggested that the definitions as given by NM, CK and VB are all acceptable to him.

39.3 PM and OMs

PM—A brief statement of the topic to be discussed.

OMs—(1) A sheer brief mention of the topic. (2) A collective statement made, keeping in view all the fine aspects of the topic.

39.4 Functions

(1) It averts the prolixity of the work. (2) Being a fore-runner of the निर्देश (to be explained later), it lends meaning

to the latter's existence. (3) The reader gains a superficial acquaintance with the subject, which excites his curiosity to know the subject in detail. (4) As stated by NM ('उद्देशनिर्देशयोरन्योन्यापेक्षिता स्यादेव ।' TYV p. 7) the उद्देश and the निर्देश are relative. But this relativity of the two can be considered only after we fully discuss the निर्देश.

39.5 Applications

क्षेमेन्द्र has, in the following stanzas, made an उद्देश of the twenty-eight substrata of propriety :—

'पदे वाक्ये प्रबन्धार्थे गुणेऽलङ्करणे रसे ।
क्रियायां कारके लिङ्गे वचने च विशेषणे ॥८॥
उपसर्गे निपाते च काले देशे कुले व्रते ।
तत्त्वे सत्त्वेऽप्यभिप्राये स्वभावे सारसङ्ग्रहे ॥९॥
प्रतिभायामवस्थायां विचारे नाम्न्यथाशिषि ।
काव्यस्याङ्गेषु च प्राहुरौचित्यं व्यापि जीवितम् ॥१०॥' (KLVpp.12-13).

He has quite knowingly made this उद्देश as is evident from his statement, viz., 'रसौचित्यविचारानन्तरमुद्देशानुसारक्रमेण क्रमोपगतं क्रियापदौचित्यं दर्शयितुमाह ।' (Ibid p. 33). केशवमिश्र makes a brief mention of the causes of poetry thus : 'तद्धेतुः प्रतिभादिकम् ॥१॥' (KAS p. 4) and then explains, in detail, the nature of प्रतिभा and other factors including व्युत्पत्ति, भाषाप्रकार and रचनाभेद (Ibid pp. 5-6).

The following is yet another उद्देश-कारिका composed by केशवमिश्र:

'रीतिरुक्तिस्तथा मुद्रा वृत्तिः काव्यस्य जीवितम् ।
त्रिविधस्यापि दोषास्तु त्याज्याः श्लाघ्या द्वये गुणाः ॥१॥'
(Ibid p. 6)

In 'अनुप्रासः समयको रूपकं दीपकोपमे ।
इति वाचामलङ्कारा: पञ्चैवान्यैरुदाहृताः ॥' (BKR 2/4)

Bhamaha has only briefly mentioned the five figures of speech as explained by others. Vāmana's sūtra-s, reproduced below, are all apt illustrations of the present yukti :

'लोको विद्या प्रकीर्णं च काव्याङ्गानि ॥१॥' (VKL p. 8)

The gloss on this sūtra begins with the following words :

'उद्देशक्रमेणैतद्व्याचष्टे—'(Ibid)

'काव्यं गद्यं पद्यं च ॥२१॥' (Ibid p. 12)

'त एवार्थगुणाः ॥१॥' (Ibid p. 36)

We refrain from listing more instances as they will only add to the bulk of the work. As every scientific author is required to mention topics and subtopics of his theme, he has got to resort to this yukti. Thus, it is a very common yukti to be met with in every scientific treatise.

39.6 Remarks

The ancients have made use of this yukti successfully.

Sect. 40.0 उद्धार [Extraction; Extrication]

40.1 Nature

उद्धार ordinarily means 'drawing forth, extracting, raising, rescuing, lifting up or extricating'. When an appropriate meaning is extracted or extricated from a statement, it is known as उद्धार.

40.2 Definitions

[a] PA has not exemplified this yukti.

[b] KT also does not treat this device.

[c] 'उद्धारो नाम परपक्षदूषणं कृत्वा स्वपक्षोद्धरणम् ।'
(CKS II p. 1031)

[d] STS does not describe this yukti.

[e] 'उद्धारो नाम यच्छास्त्रे चोद्यस्य समाधानम् ॥'
(TYV App. I. p. iv)

[f] 'उद्धारो नाम । शास्त्रारम्भप्रत्याख्यानादिचोद्यस्य समाधानम् ।'
(VBH p. 583) cf. (e) above.

[g] The VDP does not mention this yukti.

[h] 'उद्धारः प्रथमं प्रोक्तमर्थमुद्धृत्य योजना ॥३५॥' [TYV p. 31]

[i] 'उद्धारो नाम चोद्यस्य युक्तस्य परिहारगोः ॥'[TY p. 19]

40.3 PM and OMs

PM--To lift up one's views and to establish them firmly.

OMs - [1] To point out flaws in another's views and to raise one's view-point. [2] To give a satisfactory answer to a question raised by an opponent. [3] To refute squarely the objection raised by the opponent. [4] To re-organize the meanings, previously expressed, in the light of the context.

40.4 Functions

[1] It enables the writer to point out the fallacies in the opponent's views. [2] It gives the writer an opportunity to give a satisfactory reply to a question and/or to repel the opponent's objections. [3] It helps the writer establish his view-point. [4] It shows the reader the faulty line of thinking and acquaints him with the correct and scientific views. [5] It teaches the reader to pay proper heed to the context and to interpret the textual meaning correctly.

40.5 Applications

The following passage, reproduced from Bhāmaha's work, though a bit long, represents all the shades of the PM of this yukti :--

"वैदर्भमन्यदस्तीति मन्यन्ते सुधियोऽपरे ।
तदेव च किल ज्यायः सदर्थमपि नापरम् ॥
गौडीयमिदमेतत्तु वैदर्भमिति किं पृथक् ।
गतानुगतिकन्यायान्नानाख्येयममेधसाम् ॥
ननु चाश्मकवंशादि वैदर्भमिति कथ्यते ।
कामं तथास्तु प्रायेण संज्ञेच्छातो विधीयते ॥
अपुष्टार्थमवक्रोक्ति प्रसन्नमृजु कोमलम् ।
भिन्नं गेयमिवेदं तु केवलं श्रुतिपेशलम् ॥
अलङ्कारवदग्राम्यमर्थ्यं न्याय्यमनाकुलम् ।
गौडीयमपि साधीयो वैदर्भमिति नान्यथा ॥

न नितान्तादिमात्रेण जायते चारुता गिराम् ।
वक्राभिधेयशब्दोक्तिरिष्टा वाचामलङ्कृतिः ॥" [BKR 1/31-36]

Meaning :--"Other scholars maintain that the वैदर्भ poetry is a different type of poetry. According to them, that (वैदर्भ) alone is superior. Any other poetry, though full of good sense, is not superior.

"What, indeed, is the distinction between the वैदर्भ and the गौडीय poetry ? The fools, following the maxim 'the blind following the blind', can say so. [i.e. the वैदर्भ poetry is distinctly different from the गौडीय poetry]. [The objector says] Indeed, अश्मकवंश [this is the title of a poem] is called a वैदर्भ poetry. [Answer] Let it be so. Generally a name is given at one's [sweet] will.

"A Vaidarbha kāvya though intelligible, straightforward and soft, but bereft of charming meaning, is quite different from real poetry. It is like a melodious musical piece.

"The poetry endowed with the figures of speech, pregnant with decent meaning and coherent in character is perferable though composed in the Gauḍī style. But the poetry devoid of all these qualities is not preferable, though it is composed in the Vaidarbhī style.

"The mere use of the words like नितान्त etc., does not lend beauty to poetry. It is the charming words and the charming meanings that go to make the poetry beautiful".

The stanza 31 above contains the fallacious argument of the opponent. It has been contradicted in the stanza 32. The opponent again raises an objection in stanza 33. Bhāmaha refutes it in the latter half of the same stanza and then upholds his own view-point in the last two stanzas. The latter half of the last of the above stanzas is made to yield the meaning 'charming words and charming meaning', keeping in mind the context, viz., 'युक्तं वक्रस्वभावोक्त्या सर्वमेवैतदिष्यते ।' [Ibid 1/30]

Vāmana's discussion, reproduced below, also illustrates the present tantrayukti :

"केचिदनिबद्ध एव पर्यवसिताः, तद्दूषणार्थमाह-
नानिबद्धं चकास्त्येकतेजः परमाणुवत् ॥२९॥

न खल्वनिबद्धं काव्यं चकास्ति दीप्यते। यथैकतेजःपरमाणुरिति।

अत्र श्लोक :—

'असंकलितरूपाणां काव्यानां नास्ति चारुता।
न प्रत्येकं प्रकाशन्ते तैजसाः परमाणवः ॥' इति।" [VKL p. 13]

Although Vāmana's position, as expressed in the last stanza above, is such as cannot be accepted, yet it is evident that he has, in his own way, tried to find fault with his opponent and has established his own view-point.

40.6 Remarks

It is clear from the above discussion that the ancient Indian poeticians not only knew well the present yukti but also made full use of its force and function. This is comparable to the अनुमत [vide Sect. 34]

Sect. 41.0 उपदेश [Instruction, Advice, Authoritative order].

41.1 Nature

A preceptor teaches and exhorts his disciples. An elderly person gives bits of advice to the younger people, in their interest. A master instructs his sub-ordinates and issues orders authoritatively. Such advice, instructions or orders are not to be questiened or challenged but are to be acted upon promptly and unhesitatingly. Every science, in its own right, teaches or exhorts its readers ['प्रवृत्तिश्च निवृत्तिश्च पुंसां येनोपदिश्यते। तद्धर्मश्चोपदिश्यन्ते शास्त्रं शास्त्रविदो विदुः ॥'—GSP p. 203]. Therefore, the उपदेश तन्त्रयुक्ति has a legitimate place in the plan of a treatise.

41.2 Definitions

[a] PA has used the very word उपदेश in his सूत्र, 'उपदेशेऽजनुनासिक इत् ।' [PAS 1.3.2]

Besides, the following sūtra-s contain the present yukti :—

'विप्रतिषेधे परं कार्यम् ।' [Ibid 1.4.2]

'उपसर्जनं पूर्वम् ।' [Ibid 2. 2. 30]. In this sūtra the word 'प्रयोज्यं' is to be taken for granted,

'पुंसि संज्ञायां घः प्रायेण ।' [Ibid 3. 3. 118]. Here also the word 'कर्तव्यः' is implied.

[b] "एवं वर्तितव्यमित्युपदेशः--'धर्मार्थाविरोधेन कामं सेवेत, न निस्सुखस्यात्' [12.21] इति ।" [KTA p. 458]

[c] "उपदेशो नाम आप्तानुशासनं, यथा–'स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम्' इत्यादि ।" (CKS II p. 1030)

[d] "एवमित्युपदेशः । यथा–'तथा न जागृयाद्रात्रौ दिवास्वप्नं च वर्जयेत्' इति ॥१४॥" (STS p. 858)

[e] "उपदेशो नाम शुद्धस्याप्तवचनस्य कीर्तनमुपदेशः ॥" (TYV App. I. p. II)

[f] "उपदेशो नाम आप्तवचनम् ।" (VBH p. 582)

[g] "एवमेवेत्युपदेशः ।" (VDP p. 13)

[h] "उपदेश इदन्त्वेवमेवन्त्वादोनकल्पना ॥१०॥' (TYV p. 7)

[i] 'उपदेशो नाम आप्तवचनम् ।··· उपदेश इदं चेदमेवं तदिति कल्पना ।··· आप्तवागुपदेशो हि सर्वैरित्यवगम्यते ॥' (TY pp. 13-14)

This is nothing else but a collective reiteration of [f] and [h] above.

41.3 PM and OMs

PM—Authoritative instructions in the form 'Do it like this.'

OMs –[1] 'Behave in this manner'. [2] Words of advice of a credible or trustworthy person. [An आप्त is यथादृष्टार्थवादी or यथार्थशब्दवक्ता vide GSP p. 44]. [3] 'That is like this and like this'.

41.4 Functions

[1] This yukti helps retain the *guru-mukha* tradition. [2] It preserves the thoughts and experiences of past several generations. [3] It enables the author to substantiate and prove his point of view by quoting the views of his credible predecessors. [4] It teaches the reader to distinguish between the right and the wrong. [5] It also acquaints the reader with the notional or reflective tradition of a subject.

41.5 Applications

The words like प्रयोजयेत् etc., in the following quotations from Bhāmaha's work, are indicative of this yukti :

"तद्वद् असाधीयः साधीयश्च प्रयोजयेत् ॥" [BKR 1/58]

'यत्नोऽस्या कविना कार्यः·····॥' [Ibid 2/85]

'अन्येषामपि कर्तव्या संसृष्टिरनया दिशा ॥' [Ibid 3/52]

'नाप्रयुक्तं प्रयुञ्जीत चेतःसंमोहकारिणम् ।' [Ibid 6/24]

Similarly, look at the undernoted statements of केशवमिश्र :—

'हिताय सुकविः कुर्यात्'···।' [KAS p. 4]

'तत्तत् कविप्रयोगेण ज्ञातव्यं काव्यमिच्छता ।' [Ibid p. 67]

Now turn to Rājaśekhara's utterances reproduced below :

'···न च स्वकृतिं बहु मन्येत ।' [RKM p. 166]

'शास्त्रपूर्वकत्वात् काव्यानां पूर्वं शास्त्रेष्वभिनिविशेत ।' [Ibid p. 12]

'इत्थं कविर्निबध्नीयादित्थं च मतिमान्पठेत् ।' [Ibid p. 105]

'गृहीतविद्योपविद्यः काव्यक्रियायै प्रयतेत ।' [Ibid p. 155]

Consider the following pieces of advice by Ānanda :

'कथायां···रसबन्धोक्तमौचित्यमेवानुसर्तव्यम् ।' [ADV p. 292]

'तेषु कथाऽऽश्रयेषु तावत् स्वेच्छैव न योज्या ।' [Ibid p. 310]

'एवमेषां'''परिहारे सत्कविभिरवहितैर्भवितव्यम् ।' [Ibid p. 362]

Vāmana too has given many instructions to his readers, a few of which are as under :—

'शास्त्रतो हि ज्ञात्वा दोषाञ्जह्यात् गुणालंकारांश्चाददीत ।' [VKL p. 2]

'तेऽयलङ्कारदेशीया योजनीया कवीश्वरैः ।' [Ibid p. 68]

'नैकं पदं द्विः प्रयोज्यं प्रायेण ।' [Ibid]

'एते वाक्यवाक्यार्थदोषास्त्यागाय ज्ञातव्याः ।' [Ibid p. 29]

'एतान्पदपदार्थदोषान् ज्ञात्वा कविस्त्यजेदिति तात्पर्यार्थः ।' [Ibid p. 20]

Take into account the following quotations representing the second (आप्तवचन) shade of the PM :

"कवीनां तारतम्यतश्चैष प्रायोवादः । यथा—

'एकस्य तिष्ठति कवेर्गृह एव काव्यमन्यस्य गच्छति सुहृद्भवनानि यावत् ।

न्यस्याविदग्धवदनेषु पदानि शश्वत् कस्यापि सञ्चरति विश्वकुतूहलीव ॥"

[RKM p. 64]

'पठन्ति संस्कृतं सुष्ठु कुण्ठा प्राकृतवाचि तु ।
वाराणसीतः पूर्वेण ये केचिन्मगधादयाः ।
आह स्म—'ब्रह्मन्विज्ञापयामि त्वां स्वाधिकारजिहासया ।
गौडस्त्यजतु वा गाथामन्या वाऽस्तु सरस्वती ॥' [Ibid p. 108]

"'''एवं च दर्शने सत्यपि वर्णनाया अन्तर्भावादितिहासादीनां न काव्यत्वमिति तल्लक्षणं न वक्ष्यते ।

तथा चाह भट्टतौत :—

'नानृषिः कविरित्युक्तमृषिश्च किल दर्शनात् ।
विचित्रभावधर्मांशतत्त्वप्रख्या च दर्शनम् ॥" [HKN p. 379]

41.6 Remarks

Since the śastra-s are exhortative in nature, the present yukti is unavoidable. Realizing this, the ancient poeticians have properly used it to instruct their readers in scientific matters.

For the thorough knowledge of all the instructions in ancient Indian poetics and the traditional views on various topics, a collection of all the upadeśa tantrayukti-s appearing in the works on Indian Poetics is a desideratum :

Sect. 42.0 उपमान [Analogy]

42.1 Nature

Man learns many things by recognition of likeness. Therefore, the recognition of likeness or analogy is regarded as an efficient means of knowledge. Its well-known definition is 'प्रसिद्धसाधर्म्यात् साध्यसाधनम् ।'. It is of the nature of the knowledge of the resemblance. उपमान is the standard of comparison, one of the four requisites of the उपमा अलङ्कार. But in the field of the तन्त्रयुक्ति doctrine, the word उपमान is used as a device of obtaining the meaning of a scientific topic in a pleasing manner. It is neither उपमा nor उपमान, the standard of comparison.

42.2 Definitions

K Γ alone has discussed this yukti in the following words:

"दृष्टेनादृष्टस्य साधनमुपमानम्—'निवृत्तपरिहारान् पितेवानुगृह्णीयात्' [51.8] इति ।" [KTA p. 459]

To prove the less familiar [or unfamiliar] with the familiar one.

No other ancient thinker has recognized this yukti.

42.3 PM

There is only one meaning of the yukti and that is 'to prove the unknown [or less known] by means of the well-known'.

42.4 Functions

[1] Based as it is on similarity or resemblance between the well-known phenomenon in practical life and the not-easily-intelligible scientific topic, it renders the latter intelligible and

at the same time agreeable or delightful. It makes the reading of a scientific work a pleasurable experience.

42.5 Applications

We come across literally numerous instances of this yukti in the ancient Indian scientific works because their authors aimed at lending a delightful tinge to their works while meticulously retaining the scientific tenor. The subject-matter which the poeticians were handling was by its very nature delightful. Therefore, they very often resorted to this yukti.

Look at the following charming utterances of Bhāmaha. :

'विलक्षणा हि काव्येन दुःसुतेनेव निन्द्यते ॥' [BKR 1/11]

'सन्निवेशविशेषात्तु दुरुक्तमपि शोभते ।
'नीलं पलाशमाबद्धमन्तराले स्रजामिव ॥' [Ibid 1/54]

'किञ्चिदाश्रयसौन्दर्याद्धत्ते शोभामसाध्वपि ।
कान्ताविलोचनन्यस्तं मलीमसमिवाञ्जनम् ॥' [Ibid 1/55]

'अनेन वागर्थविदामलङ्कृता
विभाति नारीव विदग्धमण्डना ॥' [Ibid 3/58]

Let us enjoy the beauty of the following :

'गुणवत्यपि निर्दोषेऽलङ्कारैः काव्यराजनि ।
जायते अन्यैव सुषमा रत्नालङ्करणैरिव ॥' [KAS p. 29]

Ānandavardhana simply gladdens us by his statement reproduced below :

'दृष्टपूर्वा अपि ह्यर्थाः काव्ये रसपरिग्रहात् ।
सर्वे नवा इवाभान्ति मधुमास इव द्रुमाः ॥' [ADV p. 599]

Let us now turn to Vāmana's delightful statements :

'क्रमसिद्धिस्तयोः स्रगुत्तंसवत् ॥२८॥' [VKL p. 13]

'तद्धि चित्रं चित्रपटवत् विशेषसाकल्यात् ॥३१॥' [Ibid]

'एतासु तिसृषु रीतिषु रेखास्विव चित्रं काव्यं प्रतिष्ठितम् ॥' [Ibid p. 6]

क्षेमेन्द्र's कारिका-s, as the ones reproduced below, also contain judicious use of this yukti :

'औचित्यरचितं वाक्यं सततं संमतं सताम् ।
त्यागोदग्रमिवैश्वर्यं शीलोज्जवलमिव श्रुतम्' ॥ [KLV p. 14]

'उचितार्थविशेषेण प्रबन्धार्थः प्रकाशते ।
गुणप्रभावभव्येन विभवेनेव सज्जनः ॥१३॥' [Ibid p. 16]

42.6 Remarks

Thus it will be seen that the ancient thinkers had mastered the 'art' of making 'science' edifying and entertaning simultaneously. In passing, it must be observed that since the उपमान is not the poetic उपमा [a simile], the studies made for finding out the similes in scientific/theoretical works like the शाङ्करभाष्य [Vide 'The Similes in the Śaṅkara-bhāṣya' by Dr. M.D. Paradkar, a Motilal Banarsidass Publication], the मनुस्मृति etc., are totally misdirected and unscientific.

Sect. 43.0 ऊह्य [Deduction, Inference by reasoning]

43.1 Nature

The root ऊह् (1. U.] means 'to guess, to infer by reasoning, to deduce, to imagine' etc. Therefore, ऊह्य is that which can be deduced, guessed by reasoning. ऊह्य, अनुमेय, तर्कनीय, कल्पनीय and उत्प्रेक्षणीय are synonyms. Thus ऊह्य is the device used to infer the unexpressed part of a scientific topic and thus to complete the subject-matter.

43.2 Definitions

[a] PAS does not illustrate this yukti.

[b] "अनुक्तकरणमूह्यम्–'यथावद्दाता प्रतिग्रहीता च नोपहतौ स्यातां तथाऽनुशयं कुशलाः कल्पयेयुः [198.9] इति ।" [KTA p. 461]

[c] "ऊह्यं नाम यदनिबद्धं ग्रन्थे प्रज्ञया तर्क्यत्वेनोपदिश्यते ।' [CKS II p. 1031]

[d] "'यदनिर्दिष्टं बुध्याऽवगम्यते तदूह्यम् । यथा—अभिहितमन्नपानविधौ चतुर्विधं चान्नमुपदिश्यते-भक्ष्यं, भोज्यं, लेह्यं, पेयमिति एवं चतुर्विधे वक्तव्ये द्विविधमभिहितम्; इदमत्रोह्यम्—अन्नपाने विशिष्टयोर्द्वयोर्ग्रहणे कृते चतुर्णामपि ग्रहणं भवतीति; चतुर्विधश्चाहारः प्रविरलः, प्रायेण द्विविध एव; अतो द्वित्वं प्रसिद्धमिति । किञ्चान्यत्—अन्नेन भक्ष्यमवरुद्धं, घनसाधर्म्यात्, पेयेन लेह्यं, द्रवसाधर्म्यात् ॥४०॥" [STS p. 859]

[e] "ऊह्यं नाम यद् भिषजा स्वप्रज्ञया शब्देनानुक्तमपि व्यवस्थाप्यते तदूह्यम् ।' [TYV App. I. p. III]

[f] 'ऊह्यं नाम । यदप्रतिबद्धं ग्रन्थे स्वयं प्रज्ञया तर्कयित्वा योज्यम् ।' [VBH p. 582]. cf. [c] above.

[g] 'अत्र यदनिर्दिष्टं युक्तिगम्यं तदूह्यमिति ।' [VDP p. 14]

[h] 'ऊह्यमुक्तानुसारेण विशिष्टार्थविवेकिता ॥२८॥' [TYV p. 27]

[i] 'ऊह्यं तु तदनुद्बद्धं (?) ग्रन्थे प्रज्ञाविचारितम् ।

योज्यते स्वयमेव द्राक्तदौचित्यपुरस्सरम् ॥' [TY p. 18]

43.3 PM and OMs

PM—To deduce by reasoning what the author has not explicitly stated.

OMs [1] To infer by reasoning what the author has not expressly stated and to presume that he has actually stated it. [2] To infer the author's tenor, after paying due attention to the context. [3] To deduce the unexpressed meaning and to put it into practice. [4] To interpret the text properly in the light of what has been said previously.

43.4 Functions

[1] It enables the author to leave some topics to the imaginative understanding of his readers. [2] It thus saves the work from becoming lengthy. [3] It throws a great responsibility on the shoulders of the reader of interpreting the text in the light of the context. [4] It brings to the surface the unexpressed meanings, fills in the ellipses and thus completes the scientific subject. [5] Especially in an experimental science like the

Āyurveda, it serves two purposes : [a] it makes the work perfect by supplying the deliberately omitted textual parts and [b] it helps the practitioner in the matter of correct diagnosis. [6] It gives full scope to the reader's thinking faculty. [7] Thus its role is very significant.

43.5 Applications

Let us begin our survey with Bhāmaha's work :

'अनयान्यदपि ज्ञेयं दिशा युक्तमसाध्वपि ।' [BKR 1/57]

'असङ्गृहीतमप्यन्यदभ्यूह्यमनया दिशा ।' [Ibid 2/95]

The following quotations will confirm that दण्डिन् too knows this yukti :

"अनेनैव पथान्यच्च समानन्यायमूह्यताम् ।" [DKN 1/78]

"दिङ्मात्रं दर्शितं धीरैरनुक्तमनुमीयताम् ।" [Ibid 2/96]

"अनेनैव प्रकारेण शेषाणामपि दीपके ।

विकल्पानामनुगतिर्विधातव्या विचक्षणैः ॥" [Ibid 2/115]

"अनयैव दिशान्येऽपि विकल्पाः शक्यमूहितुम् ।" [Ibid 2/166]

"एवमेव विकल्प्यानि यमकानीतराण्यपि ॥" [Ibid 3/37]

Rājaśekhara has employed this yukti at several places a few of which are reproduced below :

"एवमन्यदपि यथासम्भवमभ्यूह्यम् ॥" [RKM p. 292]

"ऋतुमववृत्त्यनुवृत्ती दिङ्मात्रेणात्र सूचिते सन्तः ।

शेषं स्वधिया पश्यत नामग्राहं कियद्ब्रूमः ॥" [Ibid p. 325]

In हेमचन्द्र's work, we come across numerous instances of this yukti :

'एवं द्विकयोगान्तरे त्रिकादियोगान्तरे च स्वयमप्यूह्यम् ।' [HKN p. 45]

'एवं च वस्तुनोऽलंकारव्यंजकत्वे भेदत्रयमुत्प्रेक्ष्यम् ।' [Ibid p. 63]

'एवमन्यदप्यूह्यम् ।' [Ibid p. 104]

'एवं समासान्तरेष्वप्युदाहार्यम् ।. [Ibid p. 219]

(After describing खड्गबन्ध and मुरजबन्ध) 'एवं मुसल-धनुः-बाण-चक्र-पद्मादय उदाहार्याः ।' [Ibid p. 265]

What हेमचन्द्र implies is that it is the responsibility of the studious reader to find out (or compose) for himself the poetic passages illustrating the मुसलबन्ध, धनुबन्ध, बाणबन्ध, चक्रबन्ध, पद्मबन्ध and other bandha-s falling into this category. Unless the reader supplies these lacunae, Hemacandra's work should remain incomplete.

Vāmana's work abounds in instances of this yukti :

'एवमन्यासामपि विद्यानां यथास्वमुपयोगो वर्णनीय इति ।' [VKL p. 10]

What the author implies is that the reader has to find out for himself the appropriate usefulness of other vidyā-s like धर्मशास्त्र, पुराण etc. ,in the field of poetry.

[After describing the विरुद्ध दोष with reference to the art of letter-writing] 'एवं कलान्तरेष्वपि विरोधोऽभ्यूह्यः' [Ibid p. 28]

'अनया दिशाऽन्यदपि द्रष्टव्यम् ।' (Ibid p. 37)

'एवमेकान्तरपादादिमध्ययमकान्यूह्यानि ॥' (Ibid p. 44)

'अन्ये च संकरजातिभेदाः सुधियोत्प्रेक्ष्याः ।' (Ibid)

'एवमन्यापि व्यवस्थोह्या ।' (Ibid p. 72)

In the end, we turn to a very important statement made by क्षेमेन्द्र. After discussing twenty-seven cases of औचित्य, क्षेमेन्द्र observes :

'अन्येषु काव्याङ्गेषु अनयैव दिशा स्वयमौचित्यमुत्प्रेक्षणीयम् । तदुदाहरणानि आनन्त्यात् न प्रदर्शितानि इत्यलमतिप्रसङ्गेन ।'; [KLV p. 62]

In this observation, क्षेमेन्द्र has suggested that there are so many other factors of poetry, like the शब्दहरण, अर्थहरण, वर्णन, रीति, भाषा, छन्दस्, कथावस्तु etc., to which the application of the theory of औचित्य has got to be extended. But the author would not do this task himself. He would leave it to his intelligent readers. Thus, according to him the cases of औचित्य are too numerous to count and not confined to the number twenty-seven. Here he

has resorted to the ऊह्य युक्ति. But, Dr. De does not know the existence of this yukti. Consequently, he unjustifiably blames क्षेमेन्द्र for having stated only twenty-seven cases of औचित्य. Dr. De says—"···and the cases of application are dogmatically summarised as twenty-seven in number". [DSP II p. 285]. He repeats his observation in his yet another work thus : "He dogmatically summarises the cases of application as twenty-seven in number" [DSA p. 40]. He chooses to reiterate the same grudge thus : 'The cases of application are dogmatically summarised as twenty-seven in number" [DPS p 44]. From the foregoing discussion it will be clear that Dr. De's above criticism is totally ill-founded, for he has not paid heed to the fact that क्षेमेन्द्र has employed the ऊह्य yukti in his statement quoted above. It will now be evident that for want of adequate knowledge of the present तन्त्रयुक्ति, the ancient poeticians are likely to be subjected to unjust criticism by the modern critics.

43.6 Remarks

It need not be overemphasized that the knowledge of this important तन्त्रयुक्ति is absolutely necessary for the precise and full interpretation of any ancient scientific treatise. Incidentally, it should be borne in mind that though this yukti resembles the अर्थापत्ति previously described [vide Section 37 above], both are different from each other. In the अर्थापत्ति, the reader is expected to find out the meaning other than the expressed [generally the opposite] one with the help of the words actually used by the author. Whereas in the ऊह्य, the reader brings into full operation his imaginative and/or reflective faculties and finds out the unexpressed meaning/s without, in the least, ignoring the context. By recognizing this तन्त्रयुक्ति the ancient theorists have shown their firm faith in the ruminative and imaginative capacities of their readers. Moreover, they have as though suggested that they would offer a warm and hearty welcome to the new ideas and thoughts of their intelligent readers and would thus gladly extend a helping hand to the development of science.

Sect. 44.0 एकान्त [An invariable rule; A universal statement]

44.1 Nature

When a rule is absolute in nature, that is to say, when it has no exception, it is called एकान्त. There are no two opinions about such a rule. In other words, it is always valid.

44.2 Definitions

(a) PA has stated absolute rules in the following sūtra-s :

'तिष्यपुनर्वस्वोर्नक्षत्रद्वन्द्वे बहुवचनस्य द्विवचनं नित्यम् ।' (PAS 1.2.63)

'नित्यं हस्ते पाणावुपयमने ।' (Ibid 1.4.77)

'नित्यं क्रीडाजीविकयोः ।' (Ibid 2.2.17)

'नित्यं कौटिल्ये गतौ ।' (Ibid 3.1.23)

'नित्यं ङितः ।' (Ibid 3.4.99)

That there is no exception to the above rules has been indicated by the use of the word 'नित्य'.

(b) "सर्वत्रायत्तमेकान्तः—'तस्मादुत्थानमात्मनः कुर्वीत' (40.17) इति ।" (KTA p. 460)

(c) "एकान्तो नाम यदवधारणेनोच्यते, यथा—निजः शरीरदोषोत्थः, त्रिवृद्विरेचयतीत्यादि ।" (CKS II p. 1030)

(d) "(सर्वत्र) यदवधारणेनोच्यते स एकान्तः ॥

यथा त्रिवृद्विरेचयति, मदनफलं वामयति (एव) ॥२३॥" (STS p. 859)

(e) "एकान्तो नाम यद् पक्षान्तरव्यावर्तकं तदेकान्तः ।" (TYV App. I. p. II)

(f) "एकान्तो नाम—य एकमेव पक्षमव्यभिचारेण श्रयति नान्यम् ।" (VBH p. 582)

(g) "सर्वत्र यथा तथा स एकान्तः ।" (VDP p. 13)

(h) 'एकान्त एवमेवेष नान्यथेति व्यवस्थितिः ॥१६॥" (TYV p. 10)

(i) 'एकान्तो नाम यद् पक्षमेकमेव समाश्रयेद् ।' (TY p. 15)

44.3 PM and OMs

PM—A categorical statement; a statement with a definite meaning; a rule which has no exception; an expression which yields one and only one meaning.

OMs—There are no OMs because there is no difference of opinion about the nature of this yukti among the ancient theorists.

44.4 Functions

(1) The reader obtains the knowledge of the rules which are true in all cases. (2) It removes from the reader's mind doubts, if any.

44.5 Applications

First, let us consider some of Daṇḍin's and Bhāmaha's statements :

"पद्यं गद्यं च मिश्रं च तद् त्रिधैव व्यवस्थितम् ।" (DKN 1/11)

"आस्त एव निरातङ्कं कान्तं काव्यमयं वपु: ।" (BKR 1/6)

"युक्तं वक्रस्वभावोक्त्या सर्वमेवैतदिष्यते ।" (Ibid 1/30)

"सर्वं सर्वेण सारूप्यं नास्ति भावस्य कस्यचित् ।" (Ibid 2/43)

There is no exception to the following rule stated by Rājaśekhara :

'वरमकविर्न पुन: कुकवि: स्यात् । (कुकविता हि सोच्छ्वासं मरणम् ।)' (RKM p. 97)

He has used the very word नियम in the following expression—

"नियमस्तु तद्यथा—ग्रीष्मादौ सम्भवतोऽपि कोकिलानां विरुतस्य वसन्त एव, मयूराणां वर्षास्वेव विरुतस्य नृत्तस्य च निबन्ध: ।" (Ibid p. 244)

Similarly, the statement reproduced below is quite definitive :—

'अलङ्कृतमपि श्रव्यं न काव्यं गुणवर्जितम् ।
गुणयोगस्ततो मुख्यो गुणालङ्कारयोगयो: ॥' (KAS p. 21)

Ānandavardhana has also laid down many rules of a permanent nature. For example :

"इति तृतीयोऽपि प्रभेदो वाच्याद्भिन्न एवेति स्थितम् ।" (ADV p. 28)

"तस्माद् स्थितमेतत्—व्यंग्यपरत्वेऽपि काव्यस्य, न व्यङ्ग्यस्याभिधेयत्वम्, अपि तु व्यङ्ग्यत्वमेव ।" (Ibid p. 442)

"अनन्ता हि वाग्विकल्पाः, तत्प्रकारा एव चालङ्काराः ।" (Ibid p. 511)

"यत्र तु रसादीनामविषयत्वम्, स काव्यप्रकारो न सम्भवत्येव ।" (Ibid p. 546)

"रूपभेदोऽपि प्रसिद्ध एव । न हि येवाभिधानशक्तिः, सेवावगमनशक्तिः ।" (Ibid p. 424)

हेमचन्द्र too has made many definite statements a few of which are quoted below :--

"सैषा विभावादिसामग्री वस्तुतः प्रबन्ध एव प्रथते, मुक्तकेषु नु काल्पनिक्येव ।" (HKN p. 84)

"...हृद्यं साधर्म्यमुपमा ।...तेन सत्त्व-ज्ञेयत्व-प्रमेयत्वादि साधर्म्यं नोपमा ।" (Ibid p. 287)

"एवंविधे च सर्वत्र विषयेऽतिशयोक्तिरेव प्राणत्वेनावतिष्ठते ।" (Ibid p. 320)

"भाविकं तु भूतभाविपदार्थप्रत्यक्षीकारात्मकमभिनेयप्रबन्ध एव भवति ।" (Ibid p. 352)

Vamana has to offer many such rules, as is evident from his following statements :

"न च शीलमपाकर्तुं शक्यम् ॥" (VKL p. 3)

"न पुनर्दोषैः किंचिदुपक्रियते काव्यानाम् ॥" (Ibid p. 4)

"अतत्त्वशीलस्य तत्त्वानिष्पत्तेः ॥" (Ibid p. 6)

"अवहितं हि चित्तमर्थान्पश्यति ॥" (Ibid p. 11)

"गद्यं कवीनां निकषं वदन्ति ।" (Ibid p. 12)

"काव्यशोभायाः कर्तारो धर्मा गुणाः ॥" (Ibid p. 29)

"असादृश्यहता ह्युपमा, तन्निष्ठाश्च कवयः ॥" (Ibid p. 54)

"तत्र हि नित्या संहिता इति आम्नायः ॥" (Ibid p. 69)

44,6 Remarks

(1) Generally, the word 'एव' is the 'marker' of this yukti.

(2) It should be possible to compile, with the help of this yukti,

all the rules in the field of poetics. (3) Thus, this yukti is useful in writing a book on 'Invariable Rules of Indian Poetics'. (4) In view of this, the एकान्त is an important yukti.

Sect. 45.0 दृष्टान्त [An example or an illustration]

45.1 Etymology

The well-known etymology of the word दृष्टान्त is given as 'दृष्टः अन्तः अवसानं निर्णयः यस्मिन् ।'. It means 'an assertion or statement (illustrated by an example)'. A theoretical author, while explaining a scientific subject, gives an example with a view to rendering the subject-matter intelligible and agreeable. This दृष्टान्त is distinctly different from the one which we come across in poetry. The दृष्टान्त in poetry aims at embellishing the meaning. The दृष्टान्त in a scientific work aims at clarifying the topic. The former is an end while the latter is a means.

45.2 Definitions

Only the VDP has defined this yukti thus :

'तद्युक्तिनिदर्शनं दृष्टान्तः ।' (VDP p. 13)

To give an illustration consistent with logic is दृष्टान्त.

45.3 PM and OMs

PM—To cite an example which will stand to logical reasoning.

There are no shades of the PM.

45.4 Functions

(1) It makes the author's argument logically acceptable and at the same time 'formally' delightful. (2) It endears the otherwise serious scientific theme.

45.5 Applications

Since it was the usual practice of the ancients to make the dry scientific subjects as enjoyable as possible, we come across

many instances of this yukti in the works on Poetics. Rajaśekhara's following statements will surely tickle a sensitive reader :

"शास्त्रपूर्वकत्वात् काव्यानां पूर्वं शास्त्रेष्वभिनिविशेत । न ह्यप्रवर्तितप्रदीपास्तमसि तत्त्वार्थसार्थमध्यक्षयन्ति ।" (RKM p. 12)

"संस्कारो हि सर्वस्य गुणमुत्कर्षयति । द्वादशवर्णमपि सुवर्णं पावकपाकेन हेमीभवति ।' (Ibid p. 97)

"स्वभावशुद्धं हि न संस्कारमपेक्षते । न मुक्तामणेः शाणस्तारतायै प्रभवति ।" (Ibid)

"स यत्स्वभावः कविस्तदनुरूपं काव्यम् । यादृशाकारश्चित्रकरस्तादृशाकारमस्य चित्रमिति प्रायोवादः ।।" (Ibid p. 160)

Let us peruse the following pleasing illustration given by केशवमिश्रः

'अलङ्कारसहस्रैः किं गुणो यदि न विद्यते ।
विक्रीयन्ते न घण्टाभिर्गावः क्षीरविवर्जिताः ।।' (KAS p. 21)

There is no need to multiply the instances.

45.6 Remarks

The दृष्टान्त, like the उपमान, makes the reading of a scientific work a pleasurable and, therefore, a memorable experience. The ancient poeticians were proficient in giving appropriate dṛṣṭānta-s.

Sect. 46.0 निदर्शन [An example, an illustration].

46.1 Nature

The निदर्शन and the दृष्टान्त both mean 'an example or an illustration.' What then is the difference between the two ? The ancients too felt the need to distinguish between the two. While explaining Suśruta's definition 'दृष्टान्तव्यक्तिर्निदर्शनम् ।' (STS p. 859) his commentator डल्हण says, 'दृष्टान्तेन व्यक्तिर्यस्मिन् वाक्ये तत्तथा । एतेनैतदुक्तं भवति-दृष्टान्तेनार्थः प्रसाध्यते यत्र तन्निदर्शनमिति ।' (Ibid). डल्हण means that the दृष्टान्त is a means to prove the meaning of a sentence and such a verbal construction yields the निदर्शन. However, this explanation does not appear to be convincing because both

the दृष्टान्त and the निदर्शन are of the nature of 'Proof' or 'Illustration'. Therefore, one feels that the ancients have not been able to resolve this question satisfactorily.

46.2 Definitions

(a) PA has not illustrated this yukti.

(b) "दृष्टान्तो दृष्टान्तयुक्तो निदर्शनम्—'विगृहीतो हि ज्यायसा हस्तिना पादयुद्धमिवाभ्युपैति' (288.11) इति ।" (KTA p. 460)

(c) "निदर्शनं नाम मूर्खविदुषां बुद्धिसाम्यविषयो दृष्टान्तः, 'यथा--विज्ञातं अमृतं यथा' इत्यादि ।" (CKS II p. 1031)

(d) "दृष्टान्तव्यक्तिर्निदर्शनम् ॥ यथा-अग्निर्वायुना सहितः कक्षे वृद्धिं गच्छति तथा वातपित्तकफदुष्टो व्रण इति ॥' (STS p. 859)

(e) 'निदर्शनं नाम साध्यस्यैकदेशो दृष्टान्तो निदर्शनम् ।' (TYV App. I. p. III)

(f) "निदर्शनं नाम । यन्निदर्शयितव्यं सूक्ष्ममप्यर्थं स्वधर्मसादृश्यात् स्पष्टीकरोत्यादर्श इव मुखविधुम् ।' (VBH p. 583)

(g) The VDP has not defined this yukti.

(h) 'निदर्शनं त्वसम्भाव्योऽप्यर्थो येन समर्थ्यते ।' (TYV p. 28)

(i) 'निदर्शनं तु दृष्टान्तो येनान्यस्य प्रकाशनम् ।' (TY 18)

46.3 PM and OMs

PM—An example or an illustration cited to clarify a topic.

OMs—(1) An illustration which is equally well-understood both by the wise and the dullard (literally, the fool). (2) It is the thing proved by means of a दृष्टान्त. (3) A part, in the form of an illustration, of what is to be proved or established. (4) The illustration clarifying even the subtlest meaning by virtue of the commonness of properties between them (the illustration and the meaning). (5) An illustration which establishes even an improbable proposition. (6) An illustration which illuminates another (meaning).

46.4 Functions

(1) It makes the subject-matter crystal clear or absolutely intelligible. (2) It proves or establishes the topic. (3) It makes the author's argument logically tenable and linguistically agreeable.

46.5 Applications

A few examples have been given while discussing the दृष्टान्त (vide Section 45.5 above). A couple of more examples are given below :

"न शास्त्रमद्रव्येष्वर्थवत् ॥४॥

न खलु शास्त्रमद्रव्येष्वविवेकिष्वर्थवत् ।

निदर्शनमाह—

न कतकं पङ्कप्रसादनाय ॥५॥" (VKL p. 3).

Again, "तत्तु न; अतत्त्वशीलस्य तत्त्वानिष्पत्तेः ॥१७॥

न ह्यतत्त्वं शीलयतस्तत्त्वं निष्पद्यते ।

निदर्शनार्थमाह—

न शणसूत्रवानाभ्यासे त्रसरसूत्रवानवैचित्र्यलाभः ॥१८॥"

(Ibid pp. 6-7)

It should be carefully noted that Vāmana has used the very word 'निदर्शन', which shows his thorough acquaintance with the 'spirit' of this yukti.

46.6 Remarks

The examples quoted under Sect. 46.2 (b), (c) and (d) above, contain the उपमाद्योतक-s or सादृश्यवाचक-s like इव, यथा etc. The writers on poetics disallow the use of सादृश्यवाचक-s in a निदर्शना, as a rule ('क्रिययैव विशिष्टस्य तदर्थस्योपदर्शनात् । ज्ञेया निदर्शना नाम यथेववतिभिर्विना ॥' —BKR 3/33). In view of this, the above examples cannot be taken to be nidarśana-s in the strict sense of the term. If they are to be regarded as instances of निदर्शन, then there is no justification for recognizing the उपमान. To avoid such a confrontation

between the उपमान and the निदर्शन it is desirable to merge the निदर्शन, the less popular term, into the उपमान, the more popular term and thus to accept only one yukti, viz., the उपमान. This will also help achieve the लाघव (brevity) which every ancient Indian scientist hankers after. The दृष्टान्त which enjoys a rightful place in the scheme of a treatise should be left untouched.

Sect. 47.0 नियोग [A command, an authoritative order, an injunction]

47.1 Distinction between नियोग, उपदेश and एकान्त

Both the उपदेश (see Section 41 above) and the नियोग mean an authoritative order. The एकान्त is a universal rule, generally indicated by एव (vide 44.6 above). It, therefore, becomes necessary to draw the lines of demarcation among these three yukti-s. डल्हण, the commentator of सुश्रुत, has realized the necessity of distinguishing between the उपदेश and the नियोग and has made the following arguments in this behalf: "ननूपदेशनियोगयोः को भेदः ? उच्यते, प्रायिक उपदेशः यथा-रात्रौ न जागृयादिति प्रायिकत्वेनोपन्यस्त, कफाद्यभिभूते तु तत्र रात्रिजागरणस्यापि शस्तत्वात्, दिवा न स्वापं कुर्यादित्यपि प्रायिक, ग्रीष्मे तृष्णाद्यन्वये च दिवास्वापस्योचितत्वात्, नियोगश्चाप्रायिकः यथा—पथ्यमेव भोक्तव्यमिति; यद्यपि 'ज्वरितोऽहितमश्नीयाद्यद्यप्यस्यारुचिर्भवेत्' इत्यादिनाऽपथ्यभोजनस्याप्यवकाशः, तथाऽपि तदानीमपथ्यस्येव पथ्यत्वमिति नियोगस्य व्यभिचारो नास्ति।" [STS p. 757].

What Dalhaṇa desires to convey is that there is an exception to the उपदेश. One can deviate from the उपदेश. But the नियोग has no exceptions or deviations. The listener has to follow the नियोग not only in the spirit but in the letter. In other words, the carrying out of the order contained in the उपदेश is optional whereas in the case of the नियोग it is obligatory. Now the question arises that if the उपदेश represents the words of advice of a credible person (आप्त) and that if his words are to be acted

46. 4 Functions

(1) It makes the subject-matter crystal clear or absolutely intelligible. (2) It proves or establishes the topic. (3) It makes the author's argument logically tenable and linguistically agreeable.

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"न शास्त्रमद्रव्येष्वर्थवत् ॥४॥

न खलु शास्त्रमद्रव्येष्वविवेकिष्वर्थवत् ।

निदर्शनमाह—

न कतकं पङ्कप्रसादनाय ॥५॥" (VKL p. 3).

Again, "तत्तु न; अतत्त्वशीलस्य तत्त्वानिष्पत्तेः ॥१७॥

न ह्यतत्त्वं शीलयतस्तत्त्वं निष्पद्यते ।

निदर्शनार्थमाह—

न शणसूत्रवानाभ्यासे त्रसरसूत्रवानवैचित्र्यलाभः ॥१८॥"

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Sect. 47.0 नियोग [A command, an authoritative order, an injunction]

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What Dalhaṇa desires to convey is that there is an exception to the उपदेश. One can deviate from the उपदेश. But the नियोग has no exceptions or deviations. The listener has to follow the नियोग not only in the spirit but in the letter. In other words, the carrying out of the order contained in the उपदेश is optional whereas in the case of the नियोग it is obligatory. Now the question arises that if the उपदेश represents the words of advice of a credible person (आप्त) and that if his words are to be acted

upon faithfully, then how can the उपदेश be called optional? Evidently, the line of demarcation between उपदेश and नियोग is very thin. Therefore, it can broadly be said that the उपदेश means 'a command in general' and the नियोग means 'a command that should never be disobeyed. The third term 'एकान्त' means 'an absolute rule.'

Synonyms:नियोग (CKS).

47.2 Definitions

(a) PAS does not hold an illustration of this yukti.

(b) "एवं नान्यथेति नियोगः— तस्माद्धर्ममर्थं चास्योपदिशेन्नाधर्ममनर्थं च (37-1) इति।" (KTA p. 461)

(c) "नियोगो नाम अवश्यानुष्ठेयतया विधानम् ।" (CKS II p. 1031)

(d) "इदमेव कर्तव्यमिति नियोगः । यथा पथ्यमेव भोक्तव्यमिति ॥३७॥" (STS p. 859).

(e) 'नियोगो नाम क्रियाणां व्यापाराणां नियोगः ।" (TYV App. I. p. III)

(f) "नियोगो नाम यो यस्यानुष्ठेयः ।' (VBH p. 583)

(g) "एवेति नियोगः ।" (VDP p. 13)

This definition lacks clarity. For, 'एव' is found in the sentence 'गुणा एव गुणाः सदा ।' and also in the sentence 'सत्काव्यं पठितव्यमेव ।'. Which of these two 'eva'-s is aimed at by the VDP is not clear in the above definition.

(h) "नियोगोऽतद्विधानां तु तद्विधत्वनियोजना ॥३२॥" (TYV p. 29)

(i) "नियोगो महतामाज्ञा कर्तव्याऽवश्यमेव या ॥" (TY p. 19)

47.3 PM and OMs

PM—A command that should always be carried out or that should never be ignored.

OMs – (1) An injunction of the nature of 'do like this and never otherwise'. (2) 'Act thus only.' (3) 'Only this or only thus'. (4) An order of the elders which must be obeyed.

47.4 Functions

(1) It enables the reader to know what is to be done and what is to be shunned. (2) It teaches him to interpret cautiously the commands expressed in a 'secondary sense'. (3) By means of this yukti, the reader comes to know which truths are irrespective of place and time.

47.5 Applications

Bhāmaha, after fully discussing the topic of the fourfold प्रतिज्ञा (vide BKR 5/35-39), states :

'कार्योऽन्यत्र प्रतिज्ञायाः प्रयोगो न कथञ्चन ।
परित्यागश्च कर्तव्यो नाऽऽसां चतसृणामपि ॥' (Ibid 5/40)

Similarly, he has laid down one more rule which, he exhorts, should not be broken :

"सिद्धो यश्चोपसंख्यानादिष्ट्या यश्चोपपादितः ।
तमाद्रियेत प्रायेण न तु योगविभागजम् ॥" (Ibid 6/29)

केशवमिश्र instructs the modern poets in these words :

"अनौचिती च महान् रसदोषः । सा च—

भवानीशङ्करादीनां पित्रोर्वा केलिवर्णनम् ।
अत्युक्तिर्वा नभःसाम्यं स्तनादावित्यनौचिती ॥

इत्यनेनोक्तास्ति । यद्यपि कुमारसम्भवे कालिदासेन वर्णितम्, तथाप्यर्वाचीनैर्न कर्तव्यम् । नहि गजादीनामौदर्यं तेजो वटकाष्ठमशितं पचतीत्यस्मदादीनामप्यौदर्येण तेजसा तथा भवितव्यमिति न्यायात् ।" (KAS pp. 88-89).

हेमचन्द्र also has very emphatically issued the following order

"......उत्साहस्तु मानुषेभ्योऽन्येषु । मानुषेषु तु यावदवदानं प्रसिद्धं उचितं वा, तावदेव वर्णनीयम् ॥" (HKN p. 150)

Let us now peruse a few instances carrying the use of 'एव'—

'इति दोषा दशैवैते वर्ज्याः काव्येषु सूरिभिः ।' (DKN 3/126)

'एते नवैव परस्परासंकीर्णा रसाः ।' (HKN p. 81)

'यत्तु एवंविधे विषये महाकवीनामपि असमीक्ष्यकारिता लक्ष्ये दृश्यते, स दोष एव ।' (ADV p. 307)

'शान्तश्च तृष्णाक्षयसुखस्य यः परिपोषः, तल्लक्षणो रसः प्रतीयत एव ।' (Ibid p. 402)

'दुर्बुद्धेस्तु सर्वत्र मतिविपर्यास एव ।' (RKM p. 55)

'काव्यानि पुनरेतन्मयान्येव ।' (Ibid p. 141)

'काव्याभ्यासात् वृत्तसङ्क्रान्तिर्भवत्येव ।' (VKL p. 9)

'उक्तसिद्ध्यै वस्तुनोऽर्थान्तरस्यैव न्यसनमर्थान्तरन्यासः ।' (Ibid p. 63)

47.6 Remarks

We have seen above that the indeclinable particle एव brings about both एकान्त (vide Sect. 44 above) and नियोग. This causes some confusion. To ward it off, a criterion can be suggested thus :—when a statement expresses a universal rule, the 'एव' therein should be taken to yield 'एकान्त'; in all other cases, the 'एव' should be understood to bring about नियोग.

Sect. 48.0 निर्णय [Determination, Conclusion]

48.1 Nature

According to the मीमांसा, the निर्णय is the fifth constituent of an अधिकरण, the other four constituents being विषय, संशय, पूर्वपक्ष and उत्तरपक्ष. The last one, viz., the उत्तरपक्ष provides only a reply to the objection/s of the पूर्वपक्ष. The निर्णय is that which finally settles the issue. Thus it can be called 'the conclusion'. The traditional definition "तत्त्वे विप्रतिपन्नानां वाक्यानामितरेतरम् । निरोध-

परिहारोऽत्र निर्णयस्तत्त्वदर्शनम् ।" (GSP p. 113) states the same in different words.

48.2 Definitions

(a) PA does not illustrate this yukti.

(b) KT too has not defined and discussed this yukti. Instead, he has dealt with उत्तरपक्ष (vide Sect. 38 above).

(c) "निर्णयो नाम विचारितस्यार्थस्य व्यवस्थापनम्– ।"
(CKS II p. 1030)

(d) "तस्योत्तरं निर्णयः । यथा-शरीरं प्रपीड्य पश्चादधो गत्वा वसामेदोमज्जानुविद्धं मूत्रं विसृजति वातः, एवमसाध्या वातजा इति ॥२६॥ तथा चोक्तम्–

कृत्स्नं शरीरं निष्पीड्य मेदोमज्जावसायुतः ।
अधः प्रकुप्यते वायुस्तेनासाध्यास्तु वातजाः ॥" (STS p. 859)

(e) "निर्णयो नाम उद्दिष्टानामर्थानामनुद्दिष्टेन निराकाङ्क्षत्वापादनं निर्णयः ॥" (TYV App. I. p. II)

(f) "निर्णयो नाम । यन्निवारितस्यार्थस्य प्रतिष्ठापनम् ।"
VBH p. 582)

(g) 'उत्तरवचनं निर्णयः ।" (VDP p. 13)

Here, as also in (d) above, the word उत्तर is to be taken to mean– 'पूर्वपक्षस्य उत्तरम्'.

(h) "निर्णयः स्थापयेदर्थमनेकविधमेकधा ॥१४॥" (TYV p. 9)

(i) 'निर्णयः संशये प्राप्ते तदपाकरणं वचः ।' (TY p. 14)

48.3 PM and OMs

PM—A determined view or conclusion.

OMs—(1) A reply to the objection. (2) To determine the futility of the unmentioned. (3) To stabilize the meaning about which doubt has been raised. (4) To draw the conclusion after considering varying views. (5) Removal of doubt about a subject or topic.

48.4 Functions

(1) This yukti gives the author an opportunity to state firmly or to establish his view-point. (2) The reader comes to know the different views about a particular topic. (3) By means of this yukti, the author sets aside once for all the incomplete, erroneous and confusing thoughts of other thinkers. (4) This yukti advances the reader's understanding of the true nature of the entire subject. (5) It is, thus, important from the point of view of the correct and thorough comprehension of the subject-matter.

48.5 Applications

What precisely constitutes beauty in poetry is a topic on which much discussion has taken place in ancient poetics. Bhāmaha has discussed and finally determ ined this topic thus :

"रूपकादिमलङ्कारं बाह्यमाचक्षते परे ।
सुपां तिङां च व्युत्पत्ति वाचां वाञ्छन्त्यलङ्कृतिम् ॥
तदेतदाहुः सौशब्द्यं नार्थव्युत्पत्तिरीदृशी ।
शब्दाभिधेयालङ्कारभेदादिष्टं द्वयं तु नः ॥" (BKR 1/14-15)

The number of the upamā-doṣa-s is one more debatable topic in poetics. Bhāmaha, on the authority of Medhāvin, enumerates seven upamā-doṣa-s, viz., हीनता, असम्भव, लिङ्गभेद, वचनभेद, विपर्यय, उपमानाधिकत्व and उपमानेन असदृशता (Ibid 2/39). But Vāmana does not accept this view. According to him, the विपर्ययदोष separately mentioned by मेधाविन् can be included in the हीनत्व and the अधिकत्व ('अनयोर्दोषयोर्विपर्ययाख्यस्य दोषस्यान्तर्भावान्न पृथगुपादानम् । अत एवास्माकं मते षड्दोषा इति ।'—VKL p. 53).

In the passage quoted below from the ध्वन्यालोक we have all the factors, viz., the पूर्वपक्ष, निर्णय etc :

"नन्वेवं युगपदर्थद्वययोगित्वं वाक्यस्य स्यात् ।

तद्भावे च तस्य वाक्यतैव विघटते । तस्या ऐकार्थ्यलक्षणत्वात् । नैष दोषः—गुणप्रधानभावेन तयोरवस्थानात् । व्यङ्ग्यस्य हि क्वचित् प्राधान्यं वाच्य-

स्योपसर्जनीभावः । क्वचिद्वाच्यस्य प्राधान्यमपरस्य च गुणीभावः । तत्र व्यङ्ग्य-प्राधान्ये ध्वनिरित्युक्तमेव । वाच्यप्राधान्ये तु प्रकारान्तरं निर्देक्ष्यते । तस्मात् स्थितमेतत्—व्यंग्यपरत्वेऽपि काव्यस्य, न व्यङ्ग्यस्याभिधेयत्वम्, अपि तु व्यङ्ग्यत्वमेव ।" (ADV pp. 441-442)

Attention can be drawn to another interesting illustration of this yukti found in the RKM which reads as under :

"असत्यार्थाभिधायित्वान्नोपदेष्टव्यं काव्यम्" इत्येके ।…'न' इति यायावरीयः ।…"असदुपदेशकत्वात्तर्हि नोपदेष्टव्यं काव्यम्' इत्यपरे । 'अस्त्ययमुपदेशः किन्तु निषेध्यत्वेन, न विधेयत्वेन' इति यायावरीयः ।…'असभ्यार्थाभिधायित्वान्नोपदेष्टव्यं काव्यम्' इति च केचित् । 'प्रक्रमापन्नो निबन्धनीय एवायमर्थः' इति यायावरीयः ।" (RKM pp. 81-92)

There is no need to multiply the instances of this yukti, as every poetician pronounces his judgement on the topic under consideration.

48.6 Remarks

Since the nature of both the उत्तरपक्ष and the निर्णय is identical, there does not seem to be any point in recognizing the two separately. As the nomenclature निर्णय is known even to a commoner, it may be retained and the उत्तरपक्ष be merged into the निर्णय. This will also help achieve the much coveted brevity.

Sect. 49.0 निर्देश [Mention in detail]

49.1 Nature

If the उद्देश is a mention in brief (vide Sect. 39 above), the present one is a mention in detail. Thus, it is the opposite of the उद्देश. Both are relative in that unless an उद्देश in made, a निर्देश cannot be made. Consequently, in any scientific work the निर्देश always follows the उद्देश and the उद्देश precedes the निर्देश. It has been traditionally defined as 'विस्तारपूर्वककथनम् ।' (GSP p. 113).

49.2 Definitions

(a) PA does not offer any illustration of this yukti.

(b) "व्यासवाक्यं निर्देशः—'कर्णत्वगक्षिजिह्वाघ्राणेन्द्रियाणां शब्दस्पर्शरूपरसगन्धेष्वविप्रतिपत्तिरिन्द्रियजयः' (11.11) इति ।" (KTA p. 458)

(c) ' निर्देशो नाम संक्षयोक्तस्य विवरणं; यथा—हेतुलिङ्गौषधस्य पुनः प्रपञ्चनं'...'' (CKS II p. 1030)

(d) 'विस्तरवचनं निर्देशः । यथा—शारीरमागन्तुकं चेति ।' (STS p. 858)

(e) ' निर्देशो नाम यच्छब्दमात्रेण निर्दिष्टानां स्वरूपविशेषप्रदर्शनाय पुनः कीर्तनं निर्देशः ।'' (TYV App. I. p. II)

(f) "निर्देशो नाम तस्यैव विस्तारोक्तिः । यथोक्तम् 'तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः' ।।" (VBH p. 582)

Here तस्य means उद्देशस्य.

(g) 'विस्तरवचनं निर्देशः ।' (VDP p. 13)

This is a word-to-word borrowing from the STS

(h) 'निर्देशः स्याद् विवरणं पूर्वोक्तानामनुक्रमात् ।।७।।' (TYV p. 6)

(i) 'निर्देशो नाम तस्यैव विस्तरोक्तिर्यथोदिता ।' (TY p. 11)

This is the same as (f) above.

49.3 PM and OMs

PM—A detailed enumeration of the brief mention made previously.

OMs—(1) To reiterate, with a view to exhibiting the special features, what has already been stated in words. (2) The detailed description of the formerly enumerated topics, in the same order.

49.4 Functions

(1) While the उद्देश तन्त्रयुक्ति introduces a subject to the reader, the निर्देश तन्त्रयुक्ति enables the reader to know the same subject, in detail. (2) It also acquaints the reader with the subtopics of a broad theme. (3) It makes the scientific work systematic.

49.5 Applications

'शब्दश्छन्दोभिधानार्थां इतिहासाश्रयाः कथाः ।

लोको युक्तिः कलाश्चेति मन्तव्या काव्यगैर्ह्यमी ॥' (BKR 1/9)

is the निर्देश of 'अतोऽभिवाञ्छता कीर्तिं स्थेयसीमाभुवः स्थितेः । यत्नो विदितवेद्येन विधेयः काव्यलक्षणः ॥' (Ibid 1/8), the latter being the उद्देश.

Bhāmaha first mentions the figures अनुप्रास etc., (vide BKR 2/4) and then describes them, in detail, one by one, in the order of enumeration. For instance, अनुप्रास (Ibid, 2/5-8), यमक (Ibid 2/9-20), रूपक (Ibid 2/21-24), दीपक (Ibid 2/25-29) and उपमा (Ibid 2/30-65).

केशवमिश्र first only briefly mentions the concept उक्ति in 'रीतिरुक्तिस्तथा मुद्रा वृत्तिः काव्यस्य जीवितम् ॥' (KAS p. 6) and subsequently enumerates its fourfold division in 'लोकच्छेकार्भकोन्मत्तभेदादुक्तिश्चतुर्विधा ॥३॥' (Ibid p. 8)

In the beginning of his work, राजशेखर mentions two broad divisions of शास्त्र, viz., अपौरुषेय and पौरुषेय (RKM p. 12), then enlists all subvarieties of the अपौरुषेय (Ibid pp. 13-18) and thereafter describes the subdivisions of the पौरुषेय in these words — 'पौरुषेयं तु पुराणम्, आन्वीक्षिकी, मीमांसा, स्मृतितन्त्रमिति चत्वारि शास्त्राणि । (Ibid pp. 18-19).

क्षेमेन्द्र has briefly referred to the रस and कारक in the kārikā, 'पदे वाक्ये प्रबन्धार्थे गुणेऽलङ्करणे रसे । क्रियायां कारके लिङ्गे वचने च विशेषणे ॥' (KLV p. 12). Thereafter, he has considered, in detail, the concept of propriety relating to the शृङ्गार etc., as well as the रससङ्कर (Ibid pp. 21-33). Similarly, he has dealt with all the six kāraka-s, viz., कर्तृ, कर्म, करण, संप्रदान, अपादान and अधिकरण in detail (Ibid pp. 35-40).

Vāmana's sūtra, 'रीतिरात्मा काव्यस्य ॥६॥' (VKL p. 3) is a brief mention of the रीति, while, सा त्रिधा—वैदर्भी गौडीया पाञ्चाली

चेति ॥९॥' (Ibid p. 4) is its elaboration. Similarly, 'लोको विद्या प्रकीर्णं च काव्याङ्गानि ॥१॥' (Ibid p. 8) is an उद्देशसूत्र, whereas 'लोकवृत्तं लोकः ॥२॥' (Ibid), 'शब्दस्मृत्यभिधानकोशच्छन्दोविचितिकलाकामशास्त्रदण्डनीतिपूर्वा विद्याः ॥३॥' (Ibid) and 'लक्ष्यज्ञत्वमभियोगो वृद्धसेवावेक्षणं प्रतिमानमवधानं च प्रकीर्णम् ॥११॥' (Ibid p. 10) are all nirdeśa-sūtra-s.

49.6 Remarks

The उद्देश and the निर्देश are relative. The first introductory mention of a subject is the उद्देश, the subsequent explanatory mention thereof is the निर्देश. Thus they should be distinguished. Though both these yukti-s are of the nature of the वाक्ययोजना, both help make the scientific work methodical.

Sect. 50.0 निर्वचन [Etymology; etymological interpretation]

50.1 Nature

A scientific work contains many special or technical words. If the author gives the etymological interpretation of such words, the reader comprehends them fully. निर्वचन and व्युत्पत्ति are synonyms.

50.2 Definitions

(a) According to Dr. Agrawala, PA knows this yukti as is evident from the use in the derivative sense of the words like सर्वनाम, अव्यय etc. (IKP pp. 308-309). PA has given the etymologies of the above two terms in the sūtras, 1-1-27 and 1-1-37 respectively.

(b) "गुणतः शब्दनिष्पत्तिर्निर्वचनम्—'व्यस्यत्येनं श्रेयस इति व्यसनम्' (339-14) इति ॥" (KTA p. 460)

(c) "निर्वचनं नाम पण्डितबुद्धिगम्यो दृष्टान्तः, यथा—'ज्ञायते नित्यगस्यैव कालस्यात्ययकारणम्' इति । निदर्शननिर्वचनयोरयं विशेषः—यन्निदर्शनं मूर्खविदुषां बुद्धिसामान्यविषयं, निर्वचनं तु पण्डितबुद्धिवेद्यमेव; किंवा निर्वचनं निरुक्तिः, यथा विविधं सर्पति यतो विसर्पस्तेन संज्ञितः इत्यादि ॥" (CKS II p. 1031)

(d) 'निश्चितं वचनं निर्वचनम् ।। यथा-आयुर्विद्यतेऽस्मिन्ननेन वा आयुर्विन्द-तीत्यायुर्वेदः ।।३५।।'' (STS p. 859)

(e) ''निर्वचनं नाम संज्ञयोक्तस्य तदर्थेन योजनं निर्वचनम् । यथा सूची-भिरिव गात्राणि भिद्यतीति विषूचिका ।'' (TYV App. I. p. III)

(f) ''निर्वचनं नाम । निर्णयार्थं वचनं निरुक्तम् । यथोक्तं विषविधाने । 'मथ्यमाने जलनिधावमृतार्थं सुरासुरैः । जगद्विषण्णं तं दृष्ट्वा तेनासौ विषसंज्ञितः' इति । विषस्य निर्वचनं जगद्विषणाद्विषमिति ।'' (VBH p. 583)

(g) 'लोके प्रतीतमुदाहरणं निर्वचनम् ।' (VDP p. 13)

(h) 'तद् स्यान्निर्वचनं येन वाक्यस्यार्थः प्रदृश्यते ।।३१।।' (TYV p. 29)

(i) 'गुणनाम्ना निरुक्तं यद् तत्तु निर्वचनं मतम् ।' (TY p. 18)

50.3 PM and OMs

PM – Etymological interpretation or derivation of a scientific term.

OMs – (1) To cite an example which can be understood by scholars only. (2) A definitive or conclusive statement. (3) An illustration popular with the people. (4) That which manifests the meaning of a sentence.

50.4 Functions

(1) It clarifies the (exact) root meanings of the words. (2) It enhances the credibility of the science. (3) It makes the scientific work enlightening and entertaining simultaneously.

50.5 Applications

In 'अमूनि कुर्वतऽन्वर्थामस्याख्यामर्थदीपनात् ।' (BKR 2/26)

Bhāmaha has stated the exact function of the figure दीपक.

Rājaśekhara has offered the following interesting derivation of the term काव्यमीमांसा' : —

'इयं सा काव्यमीमांसा मीमांसा यत्र वाग्लवे ।' (RKM p. 9). वाग्लव means the 'काव्य' and मीमांसा means 'determination of the true nature.'

हेमचन्द्र has, with the help of a popular illustration, made it clear as to why the संकेतार्थ is called मुख्यार्थ. He says: 'अव्यवधानेन यत्र संकेतः क्रियते स मुखमिव हस्ताद्यवयवेभ्योऽर्थान्तरेभ्यः प्रथमं प्रतीयते इति मुख्यः।' (HKN p. 27)

He has also explained as to why the implied meaning is called 'ध्वनि'. His explanatory words read as under:

'स च ध्वन्यते द्योत्यते इति ध्वनिरिति पूर्वाचार्यैः संज्ञितः॥'
(Ibid p. 31).

The etymology of the term 'विप्रलम्भ' (शृङ्गार) as given by हेमचन्द्र is as follows:

"सम्भोगसुखास्वादलोभेन विशेषेण प्रलभ्यते आत्मानेति विप्रलम्भः।"
(Ibid p. 85)

Peruse this derivation of the word 'सात्त्विक':—

"सीदत्यस्मिन्मन इति व्युत्पत्तेः सत्त्वगुणोत्कर्षात्साधुत्वाच्च प्राणात्मकं वस्तु सत्त्वम्, तत्र भवाः सात्त्विकाः।' (Ibid p. 118). In Hemacandra's opinion, the word अनुप्रास is formed thus: पुनः पुनर्निबन्धो रसाद्यनुगतः प्रकृष्टोऽदूरान्तरितो न्यासोऽनुप्रासः।' (Ibid p. 247). Like Bhamaha, Hemacandra also derives the word दीपक, saying, 'दीपवदेकस्थानस्थ-मनेकदीपनाद्दीपकम्।' (Ibid p. 304). Similarly, he has given an appropriate etymology of the word गणिका-- 'कलाप्रागल्भ्यधौर्त्याभ्यां गणयति कलयति गणिका।' (Ibid p. 366).

Vāmana's work also carries such derivations, a few of which are cited below:—

'संक्षेपवचनात्समासोक्तिरित्याख्या।' (VKL p. 56)

'अप्रस्तुतस्यार्थस्य प्रशंसनमप्रस्तुतप्रशंसा।' (Ibid p. 57)

"....अर्थान्तरस्य...न्यसन...अर्थान्तरन्यासः।' (Ibid p. 63)

50.6 Remarks

This yukti has its own limited role to play in a scientific work. The illustrations of shades (1) and (3) above of the

PM should be understood as instances of दृष्टान्त instead of those of निर्वचन, to avoid confusion and repetition.

Sect 51.0 नैकान्त [A Variable Rule]

51.1 Synonyms and Nature

अनेकान्त (Cakrapāṇi) and अनेकान्त (ST, VDP). The term 'नैकान्त' is used by VB, his commentator इन्दु, NM and his anonymous disciple. Since it has been accepted by the majority, it has been adopted in the present work.

The word नैकान्त is formed by prefixing न to एकान्त. Thus, it is the negation of एकान्त. The latter has been discussed under Sect. 44 above. Inasmuch as एकान्त means 'a universal statement or an invariable rule,' its negation or the opposite means 'a local statement or a variable rule'. In other words, it is a rule which has exception/s and, therefore, is not always valid. That is to say, a rule which holds good in some cases but does not hold good in others, is called a नैकान्त yukti.

51.2 Definitions

(a) An illustration of this yukti is not found in the PAS.

(b) KT has also not discussed this yukti.

(c) "अनेकान्तो नाम अन्यतरपक्षानवधारणं; यथा' ये ह्यातुराः केवलाद् भेषजाद् ऋते म्रियन्ते, न च ते सर्वं एव भेषजोपपन्नाः समुत्तिष्ठेरन्' (सू. अ. १०) इत्यादि।" (CKS II p. 1030)

(d) "क्वचित्तथा क्वचिदन्यथेति यः सोऽनेकान्तः । यथा-केचिदाचार्या ब्रुवते द्रव्यं प्रधानं, केचिद्रस, केचिद्वीर्यं, केचिद्विपाकमिति ॥२४॥" (STS p. 859)

(e) "नैकान्तो नाम यदुच्यमानमप्यवश्यम्भावित्वेनानियतं स नैकान्तः ।' (TYV App. I. p. III)

(f) "नैकान्तो नाम। अन्यतरपक्षानवधारणाद् । यथा 'जीवितं म्रियमाणानां सर्वेषामेव नौषधाद् एकान्तेन। नह्युपायमपेक्षन्ते सर्वे रोगा' इति।" (VBH p. 582)

This is almost the same as (c) above.

(g) "क्वचित्तथा क्वचिदन्यथाऽसावनेकान्तः ।" (VDP p. 13)

This corresponds with (d) above.

(h) "एवं स्यादथवा नैवमिति नैकान्त ईरितः ॥१७॥" (TYV p. 12)

(i) "नैकान्तो नाम यत् पक्षस्यान्यस्यानवधारणम् ।" (TY p. 15)

51.3 PM and OMs

PM—To state a rule which has exception/s and, therefore, which is sometimes not valid.

OMs—(1) Not to uphold firmly either of the two view-points. (2) To quote different opinions on a subject.

51.4 Functions

(1) In the case of an experimental science, some rules are definitive and without any exception, but some others are flexible or are not so rigid. In normative sciences one comes across many such variable rules. The present tantrayukti makes provision for such rules. (2) This yukti makes it possible for the author to express different opinions on a subject. (3) It enlightens the reader with the differing view-points regarding a topic. (4) It enables a critical reader to attempt at a compilation of various thought-currents of a scientific theme.

51.5 Applications

In his statement reproduced below, हेमचन्द्र has brought together different views about the जाति :

'जातिरेव संकेतविषय इत्येके । तद्वानित्यपरे । अपोह इत्यन्ये ।' (HKN p. 28).

He has recognized four types of word and meaning, viz., मुख्य, गौण, लक्ष्य and व्यंग्य (Ibid p. 26). While discussing the गौण of these, he has given the illustration 'गौर्वाहीकः' and has then reproduced the various view-points about it thus :

"अत्र स्वार्थसहचारिणो गुणा जाड्यमान्द्यादयो लक्ष्यमाणा अपि गोशब्दस्य परार्थाभिधाने निमित्तत्वमुपयान्तीति केचित् ।। स्वार्थसहचारिगुणाभेदेन परार्थगता गुणा एव लक्ष्यन्ते, न तु परार्थोऽभिधीयत इत्यन्ये ।। साधारणगुणाश्रयेण पदार्थं एव लक्ष्यते इत्यपरे ।।" (Ibid p. 29)

In poetry, the पदगत, पदार्थगत, वाक्यगत and वाक्यार्थगत doṣa-s are known as vaiśeṣika guṇa-s, because they are, at times, to be treated as qualities. केशवमिश्र has, in the following passage collected other theorists' views on this point :

"केचित्तु-एतेषामेव दोषाणां स्थानेष्वेतेष्वदोषता ।
परं नत्वस्ति गुणता पार्थक्यमनयोर्यतः ।।

अन्ये तु—क्वचिददोषतामात्रम्, क्वचिद्गुणतापि । तत्र सहृदयानामेव प्रतीतिः साक्षिणी । तदाहु :—

अलङ्कारे गुणे दोषे रसे वा काव्यसम्पदाम् ।
प्रतीतिरेव विदुषां प्रमाणमवसीयते ।।
श्रीपादस्तु—'रसोत्पत्तिप्रतिबन्धकतयैवैतेषां दोषता ।

यत्र केनापि निमित्तेन न रसप्रतिबन्धः, तत्रादोषत्वमुचितमेवे'त्याहु ।।"
(KAS p. 24)

The above passage represents both the OMs of the present yukti. The vaiśeṣika guṇa-s are both guṇa-s and doṣa-s, if we so choose to call them. Thus, their position is unsettled. This stands for one shade of the meaning. केशवमिश्र has cited opinions of other ācarya-s. This symbolizes the other shade of the meaning.

51.6 Remarks

Of the two shades of meaning referred to above, the latter, viz., quotation of other's views, is quite the same as the yukti अनुमत discussed earlier (vide Sect. 34). Therefore, it will be in the fitness of the things to merge this shade of meaning into the अनुमत yukti. This done, we shall be left with only one shade of meaning, viz., a rule with an exception, which is the real sphere of the present तन्त्रयुक्ति.

Sect. 52.0 पदार्थ [The meaning of a word; the thing spoken of]

52.1 Nature

The word पदार्थ is formed by bringing together two constituents, viz., पद, a complete or inflected word and अर्थ, the meaning. Thus the total compound word means 'the meaning of the word'. Traditionally it has been defined as 'शब्दार्थः, पदबोध्योऽर्थः, प्रतिपाद्योऽर्थः।' (GSP p. 118) meaning 'the sense of a word, the sense to be understood from the word, the sense treated of,' respectively.

52.2 Definitions

(a) The following illustrations of this yukti are found in PAS.

'ह्रस्वं लघुः।' (PAS 1-4-10), 'साधकतमं करणम्।' (Ibid 1-4-42), 'आधारोऽधिकरणम्।' (Ibid, 1-4-45), 'परः सन्निकर्षः संहिता।' (Ibid 1-4-109), 'अदर्शनं लोपः।' (Ibid 1-1-60), 'विरामोऽवसानम्।' (Ibid 1-4-110) etc. These sūtra-s give the meanings of the words, लघु, करणम्, अधिकरणम्, संहिता, लोपः, अवसानम् etc.

(b) "पदावधिकः अर्थः—'मूलहरः' इति पदम्। 'यः पितृपैतामहमर्थमन्यायेन भक्षयति स मूलहरः' (78-18) इति।" (KTA p. 458)

(c) "पदार्थो नाम पदस्य पदयोः पदानां वाऽर्थः पदार्थः। तत्र द्रव्यमितिपदेन खादयश्चेतनाषष्ठा उच्यन्ते, पदयोरर्थो नाम यथा-- आयुषो वेद' इति पदयोरायुर्बोधकं तन्त्रमित्यर्थः, एवं पदानामप्यर्थः उदाहार्यः।" (CKS II p. 1030)

(d) "योऽर्थोऽभिहितः सूत्रे पदे वा स पदार्थः, पदस्य पदयोः पदानां वाऽर्थः पदार्थः; अपरिमिताश्च पदार्थाः। यथा-स्नेहस्वेदाञ्जनेषु निर्दिष्टेषु द्वयोस्त्रयाणां वाऽर्थानामुपपत्तिर्दृश्यते, तत्र योर्थः पूर्वापरयोगसिद्धो भवति स ग्रहीतव्यः, यथा—'वेदोत्पत्तिमध्यायं व्याख्यास्यामः' इत्युक्ते सन्दिह्यते बुद्धिः—कतमस्य वेदस्योत्पत्तिं वक्ष्यतीति, यतः ऋग्वेदादयस्तु वेदाः, 'विद विचारणे, विद्लृ लाभे' इत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगात्, तत्र पूर्वापरयोगमुपलभ्य प्रतिपत्तिर्भवति—आयुर्वेदोत्पत्तिमयं विवक्षुरिति; एषः पदार्थः ॥१०॥" (STS p. 858)

(e) "पदार्थो नाम पदेनार्थोऽवगम्यते। यथा गुर्वादयो गुणशब्दादवगम्यन्ते॥" (TYV App. I. p. I)

(f) 'पदार्थो नाम पदेनार्थो गम्यते । यथा द्रव्यमिति पदं तस्यार्थो भूजलादिः । गुण इति पदं तस्यार्थो गुर्वादिः ।" (VBH p. 582)

The above (e) and (f) are quite similar.

(g) "योऽर्थो वि[ऽधि] कृतः सूत्रपदे सः पदार्थः ।" (VDP p. 13)
It is obvious that the VDP follows the STS.

(h) "पदार्थस्तु पदैक्येऽपि भिन्नमर्थं प्रकाशयेत् ॥४॥.........

केचित्तु पदार्थः पदभेदेऽपि न भेदः पुनरर्थतः ।' इति ।"

(TY pp. 4-5)

(i) "पदार्थस्तु य ऐक्येऽपि भिन्नमर्थं प्रकाशयेत् ।
पदार्थः पदभेदेऽपि न भेदः पुनरर्थतः ॥
पदार्थो नाम पदेनार्थोऽवगम्यते ।
पदेन योऽर्थो ज्ञायते यथा गुर्वादयो गुणे ॥' (TY pp. 8-9).

The author of the TY has borrowed the first two of the above definitions from NM (vide 'h' above). The third definition is the same as (e) above and the fourth one resembles (f) above.

52.3 PM and OMs

PM—The meaning of the word, i. e , the thing or the object about which something is conveyed.

OMs – (1) Meaning confined to a word. (2) Meaning of a word accepted by a particular branch of knowledge. (3) Meaning of a word to be determined after taking into account the preceding and the succeeding relation or order. (4) Meaning of an aphoristic statement. (5) The same word illuminating different meanings. (6) The same meaning conveyed by different words (e. g., the words द्रव्य and औषध are different, but they convey one and the same meaning).

52.4 Functions

(1) It delimits the meaning of a word. (2) It authorizes the writer to use the synonymous words freely. (3) It enables

the reader to know which word is used in what sense. (4) It removes the doubts about the meaning of a word. (5) It demands of the reader to be alert and context-conscious while reading a scientific text. In this respect it is comparable to अर्थापत्ति and ऊह्य.

52.5 Applications

राजशेखर's statement, 'मनस एकाग्रता समाधिः ।' (RKM p. 56) distinguishes the 'समाधि' in poetics from that in the योगशास्त्र. Therefore, the meaning of the word 'समाधि' or the meaning of the complete sūtra is पदार्थं. Similarly, 'स्वपरकृतसूक्तिसमुच्चयः कोशः ।' (HKN p. 408) is also a पदार्थं.

Vāmana states that the embellishment of poetry is beauty ('सौन्दर्यमलङ्कारः ॥२॥'—VKL p. 1). Again, he says 'लोकवृत्तं लोकः ॥२॥' (Ibid p. 8). In these sūtra-s, the meanings of the words अलङ्कार and लोक are beauty and the mode of life of the world respectively. He has used the words 'पाञ्चाली'. ('सा त्रिधा-वैदर्भी गौडीया पाञ्चाली चेति ॥९॥' (Ibid p. 4), 'समता' ('मार्गाभेदः समता ॥११॥'—Ibid p. 32 and 'अवैषम्यं समता ॥५॥'—Ibid p. 39), 'शृङ्खला' ('शृङ्खला परिवर्तकश्चूर्णमिति भङ्गमार्गः ॥४॥'—Ibid p. 45), 'चूर्णं' (Ibid) and a host of others which we use in our day-to-day life. But Vāmana has used them in a restricted sense, which is to be understood by reference to the context. Thus, पाञ्चाली does not mean 'a lady of the पाञ्चाल region' but 'a variety of poetic styles'. Similarly, समता is not ordinary equality but it is a property of both words and their meanings in poetry. Again, 'a chain or fetter' is the meaning of the word 'शृङ्खला'. But in Vāmana's work, it stands for a kind of यमकभङ्ग. चूर्ण ordinarily means 'a powder or flour'. But in Vāmana's system it represents a sort of यमकभङ्ग. We are familiar with the compound word लोकविरुद्ध (e. g. 'लोकविरुद्धं न आचरेत् ।' etc.). But Vāmana has used this word in the sense of देशकालस्वभावविरुद्धवाक्यार्थं' ('देशकालस्वभावविरुद्धार्थानि लोकविरुद्धानि ॥२३॥'—Ibid p. 27).

The above illustrations will suffice to prove the point under consideration.

52.6 Remarks

Although, as stated above, the पदार्थ yukti plays its own role in the scheme of a scientific work, a question arises as to whether it will not be proper to restrict its meaning to 'the sense of a statement'. Can it be convincingly distinguished from संज्ञा or स्वसंज्ञा ? Of course, this question can be settled only after we consider the स्वसंज्ञा तंत्रयुक्ति. Therefore, we hold up the discussion on this point for the present, and turn to the consideration of the next tantrayukti.

Sect. 53.0 पूर्वपक्ष [The prima facie argument or view of a question].

53.1 Nature

It is a relative term. It is of the nature of a prima facie view of a question or the first objection to an argument. It is an argument which is refuted by the उत्तरपक्ष. Obviously both these terms belong to the वाद--doctrine.

53.2 Definitions

(a) According to Dr. Agrawala (IKP pp. 308-309), PA knew this yukti and had used it in the following sūtra-s :

"लुपि युक्तवद् व्यक्तिवचने । विशेषणानां चाजातेः । तदशिष्यं संज्ञाप्रमाणत्वात् । लुब्योगाप्रख्यानात् । योगप्रमाणे च तदभावेऽदर्शनं स्यात् । प्रधानप्रत्ययार्थवचनमर्थस्यान्यप्रमाणत्वात् ।" (PAS 1.2.51-56)

(b) "प्रतिषेद्धव्यं वाक्यं पूर्वपक्षः—'स्वाम्यमात्यव्यसनयोरमात्यव्यसनं गरीयः (पु० ३२९–पं० २०) इति ।" (KTA p. 460)

(c) "पूर्वपक्षो नाम प्रतिज्ञातार्थसंदूषक वाक्यं, यथा 'मत्स्यान्न पयसाऽभ्यवहरेत्' इति प्रतिज्ञातस्यार्थस्य "सर्वानेव मत्स्यान्न पयसाऽभ्यवहरेदन्यत्र चिलिचिमात्' (सू० अ० २६) इति ।।" (CKS II p. 1030)

(d) "आक्षेपपूर्वकः प्रश्नः पूर्वपक्षः । यथा-कथं वातनिमित्ताश्चत्वारः प्रमेहा असाध्या भवन्तीति ॥२५॥" (STS p. 859)

(e) "पूर्वपक्षो नाम परप्रतिज्ञातानुपपत्तिप्रदर्शनपरो वाक्यसमुदायः पूर्वपक्षः यथा षड्रसवादिनं प्रत्यनेकरसप्रतिपादकानि वाक्यानि ॥२० ॥"
(TYV App. I. p. III)

(f) "पूर्वपक्षो नाम । प्रतिज्ञातार्थसंदूषणं वाक्यम् ।" (VBH p. 582).
This is the same as (c) above.

(g) "प्रतिषेधवचनं पूर्वपक्षः ।" (VDP p. 13)
This is to be understood thus : पूर्वपक्ष is the वचन (statement) in the form of a प्रतिषेध (denial) of an assertion (प्रतिज्ञा).

(h) "पूर्वपक्षस्तु पूर्वेषां पक्षेष्वप्यात्मपक्षता ॥२०॥" (TYV p. 19)

(i) "प्रतिज्ञातस्य चार्थस्य दूषकं वचनं पुनः ।
पूर्वपक्ष इति प्रोक्तः⋯⋯इति पूर्वपक्षः ॥" (TY p. 16)
This is a re-iteration of (c) and (f) above.

53.3 PM and OMs

PM—The argument containing the objection to be put forth first (and then to be refuted with the established view). cf. "सिद्धान्तनिरसनीयः प्रथमोपपादनीयः पक्षः ॥" (GSP p. 128)

OMs—(1) A statement which deserves to be denied or contradicted. (2) A statement refuting the assertion. (3) A question expressing a doubt or an objection. (4) Inclusion of one's non-differenciating view in the refutable views of others.

53.4 Functions

(1) It takes the reader right up to the starting point of the discussion on a particular subject. (2) It enables the reader to know what is illogical and, therefore, deniable/refutable. (3) It acquaints the reader with the varying opinions about a subject.

53.5 Applications

In the following lines, Bhāmaha quotes the view of others which he refutes later :

"रूपकादिमलङ्कारं बाह्यमाचक्षते परे ।
सुपां तिङां च व्युत्पत्तिं वाचां वाञ्छन्त्यलङ्कृतिम् ॥" (BKR 1/14)

'Other theorists regard the figures of speech like रूपक etc., as external embellishments of poerty and the beautiful nominal and verbal forms as internal embellishments of poetry.' This view is held by the पूर्वपक्ष. Bhāmaha does not accept this view and, therefore, refutes it saying, "तदेतदाहुः सौशब्द्यं नार्थव्युत्पत्तिरीदृशी । शब्दाभिधेयालङ्कारभेदादिष्टं द्वयं तु नः ॥" (Ibid 1/15)

The following statements also represent the पूर्वपक्ष.
"प्रतीतिरर्थेषु यतस्तं शब्दं ब्रुवते परे ॥" (Ibid 6/7)

"नन्वकारादिवर्णानां समुदायोऽभिधेयवान् ।
अर्थप्रतीतये गीतः शब्द इत्यभिधीयते ॥" (Ibid 6/8)

Rājaśekhara has classified the poets into three categories, viz., the सारस्वत, the आभ्यासिक and the औपदेशिक (vide RKM pp. 61-62). The last two of these, according to the ācarya-s, do not stand in need of any charm or spell (मन्त्र). The ācarya-s state: "तस्मान्नेतरौ तन्त्रशेषमनुतिष्ठताम् । न हि प्रकृतिमधुरा द्राक्षा फाणितसंस्कारमपेक्षते इत्याचार्याः ॥" (Ibid p. 62). However, राजशेखर does not agree with them and says—'न इति यायावरीयः । एकार्थं हि क्रियाद्वयं द्वैगुण्याय सम्पद्यते ।' (Ibid)

The above view of the ācarya-s is the पूर्वपक्ष.

Now we turn to Vāmana's work. The passage reproduced below illustrates the पूर्वपक्ष :—

"तदारोहणार्थमितराभ्यास इत्येके ॥१६॥
तस्या वैदर्भ्या एवारोहणार्थमितरयोरपि रीत्योरभ्यास इत्येके मन्यन्ते ।" (VKL p. 6)

Vāmana does not subscribe to this view and hence refutes it ("तत्तु न, अतत्त्वशीलस्य तत्त्वानिष्पत्तेः ॥१७॥"—Ibid).

Similarly, other scholars hold the following opinion :

"उपमानाधिक्यात्तदपोह इत्येके ॥१८॥
उपमानाधिक्यात् तस्यासादृश्यस्यापोह इत्येके मन्यन्ते ।" (Ibid p. 54)

Vāmana, however, does not agree with them and expresses his dissent in clear words ('न, अपुष्टार्थत्वात् ।'—Ibid p. 55)

Since all ancient works are full of intellectual discussions, we come across many instances of this yukti. It is, therefore, needless to extend the list of the illustrations.

53.6 Remarks

This yukti goes quite well with the निर्णय, discussed earlier in Section 48. Without this yukti, the निर्णय will be meaningless. Therefore, it has a right to be present in a scientific work.

Sect. 54.0 प्रत्युत्सार [Rebuttal; supply of missing words]

54.1 Synonym : प्रत्युच्चार (vide, 'Tantrayukti—An Exposition,' TYV pp. x and xxxiii).

54.2 Definitions

(a) In PA's sūtra, 'सप्तमी शौण्डैः ।' (PAS 2.1.40), the word सप्तमी is used. It is to be understood that the said word is present in the sūtra-s PAS 2.1.41—47 also. Similarly, the word 'नित्यं' appearing in 'नित्यं क्रीडाजीविकयोः ।' (Ibid 2.2.17) is to be prefixed to the subsequent two sūtra-s as well. Again, the word लट् in 'लट् स्मे ।' (Ibid 3.2.118) is to be understood at the beginning of 3.2.119. In the same way, the word 'प्रादयः' is to be supplied in 1.4.59. It appears to be desirable to bring out an edition of the PAS, making good the ellipses as above.

(b) KA does not discuss this yukti.

(c) "प्रत्युत्सारो नाम उपपत्त्या परमतनिवारणं, यथा—वायोर्विदः प्राह—'रसजानि तु भूतानि रजसा व्याधयः स्मृताः' (सू. अ. २५) इत्यादि, हिरण्याक्षो निषेधयति—' न ह्यात्मा रजसः स्मृतः' इत्यादि ।"
(CKS II p. 1031)

(d) ST does not recognize this yukti.

(e) "प्रत्युत्सारो नाम यत्रोपपत्ति दर्शयन्तः परस्परमतानि निवारयन्ति । यथा गर्भिणी अष्टमे मासे क्षीरयवागूं सर्पिष्मतीं पिबेत् नेति खण्डकाप्यः गर्भस्य पैङ्गल्या बाधभयात् । अस्तु पैङ्गल्या बाधस्तथाप्येवं कुर्वती नीरुजं बलवर्णाद्युपेतमपत्यं जनयतीति भगवानात्रेयः ।।३४।।" (TYV App. I. p. IV)

(f) "प्रत्युत्सारो नाम । यत्रोपपत्ति दर्शयन्तः परस्परमतानि निवारयन्ति ।" (VBH p. 583). cf. (e) above.

(g) The VDP does not define this yukti.

(h) "प्रत्युत्सारः पदाद्यन्त्यमध्यलोपो यथायथम् ।।३४।।" (TYV p. 31)

(i) "प्रत्युत्सारो वारयेत्त परस्परमतानि यत् ।।" (TY p. 19) This corresponds with (e) and (f) above.

54.3 PM and OMs

PM—Process of refutation of the views of the preceding theorists by the succeeding ones with logical reasoning.

OMs--To supply the ellipses or droppings at the beginning, in the middle or at the end of the statements in a scientific work.

54.4 Functions

(1) It enables the author to establish his views convincingly and firmly. (2) It acquaints the reader with different opinions on a subject. (3) This knowledge helps the studious reader survey the 'notional history' of a scientific subject. (4) It gives an opportunity to supply the ellipses and thus to complete the scientific work, deliberately left incomplete. (5) It serves another propose, viz., that, it enables the reader to acquire full theoretical knowledge of the scientific subject and also puts a stop to unjust criticism.

54.5 Applications

What is exclusively instrumental in the composition of a poem is a question about which there is a difference of opinion

among ancient scholars. It is interesting to peruse how one scholar refutes the views of others in this respect. For instance :

"काव्यकर्मणि कवेः समाधिः परं व्याप्रियते' इति श्यामदेवः ।...... 'अभ्यासः' इति मङ्गलः । अविच्छेदेन शीलनमभ्यासः । स हि सर्वगामी सर्वत्र निरतिशयं कौशलमाधत्ते । समाधिरान्तरः प्रयत्नो बाह्यस्त्वभ्यासः । तावुभावपि शक्तिमुद्भासयतः । 'सा केवलं काव्ये हेतुः' इति यायावरीयः ।" (RKM pp. 55-57).

Whether or not there is any difference between a poet and an appreciator is yet another debatable question. The thikers have rebutted, by arguments, one another's opinions regarding this question thus :

"कः पुनरनयोर्भेदो यत्कविर्भावयति भावकश्च कवि', इत्याचार्याः ।
तदाहुः 'प्रतिभातारतम्येन प्रतिष्ठा भुवि भूरिधा ।
भावकस्तु कविः प्रायो न भजत्यधमां दशाम् ॥'
'न' इति कालिदासः । पृथगेव हि कवित्वाद्भावकत्वं, भावकत्वाच्च कवित्वम् । स्वरूपभेदाद्विषयभेदाच्च ॥" (Ibid p. 65)

Who among the three types of poet, viz., the शास्त्रकवि, the काव्यकवि and the उभयकवि is superior, is one more controversial issue, the discussion on which runs as under :--

"तेषामुत्तरोत्तरीयो गरीयान्' इति श्यामदेवः । 'न' इति यायावरीयः । यथा स्वविषये सर्वो गरीयान् । नहि राजहंसश्चन्द्रिकापानाय प्रभवति, नापि चकोरोऽद्भ्यः क्षीरोद्धरणाय ।" (Ibid pp. 80-81).

In Vāmana's times there were some theorists who maintained that उत्प्रेक्षा was the same as अतिशयोक्ति. Vāmana did not approve of this view and, therefore, refuted it in the following words :

"उत्प्रेक्षैवातिशयोक्तिरिति केचित्, तन्निरासार्थमाह—
संभाव्यधर्मतदुत्कर्षकल्पनातिशयोक्तिः ॥१०॥" (VKL p. 60)

According to some others, उपमेयोपमा did not at all differ from परिवृत्ति. Vāmana disagreed with this view saying : "क्रमेणो

पमेयोपमा ॥१५॥ ......इयमेव परिवृत्तिरित्येके; तन्निरासार्थमाह–समविसदृशाभ्यां परिवर्तनं परिवृत्तिः ॥१६॥" (Ibid pp. 61-62).

There were yet others who held the view that the अर्थान्तरन्यास and the व्यतिरेक were identical. Vāmana promptly rejectd this view. The opponent's view and Vāmana's rebuttal thereof are stated in the following words :

"अर्थान्तरन्यासस्य हेतुरूपत्वात् हेतोश्चान्वयव्यतिरेकात्मकत्वात् न पृथग्व्यतिरेकः इति केचित्, तन्निरासार्थमाह—

उपमेयस्य गुणातिरेकित्वं व्यतिरेकः ॥२२॥" (Ibid p. 64)

It is to be very carefully noted that in all the statements quoted above, Vāmana has used the words 'तन्निरासार्थम्', suggesting thereby that he did certainly want to disprove the opponents' views.

Now let us consider some instances of this yukti, based on the ellipsis.

In 'उपमेयस्योक्तौ समानवस्तुन्यासः प्रतिवस्तु ॥२॥' (Ibid p. 56), Vāmana has used the word 'उपमेयस्य' in the very beginning. He has dropped this word in the sūtra, 'अनुक्तौ समासोक्तिः ॥३॥' (Ibid). We have to supply this word and read the sūtra thus : 'उपमेयस्य अनुक्तौ समासोक्तिः ।'. Similarly, the sūtra, 'किंचिदुक्तावप्रस्तुतप्रशंसा ॥४॥' (Ibid p. 57) has got to be completed by supplying the word 'उपमेयस्य' in the beginning. The full sūtra, will then, read as 'उपमेयस्य किंचिदुक्तावप्रस्तुतप्रशंसा'. That is to say, 'उपमेयस्य अनुक्तौ समासोक्तिः' and 'उपमेयस्य किंचिदुक्तावप्रस्तुतप्रशंसा' are the full definitions of समासोक्तिः and अप्रस्तुतप्रशंसा respectively in Vāmana's Poetics.

In शोभाकरमित्र's definition of प्रतिवस्तूपमा ('वाक्यद्वयेऽसकृत्प्रतिवस्तूपमा ॥१६॥'—SAL p. 17), the words 'धर्मस्य निर्देशः' are to be inserted between वाक्यद्वयेऽसकृत् and प्रतिवस्तूपमा in order to complete the definition. This is a case of मध्यलोप. Similarly, the अन्त्यलोप instances can also be found out.

54.6 Remarks

The variety of this yukti depending upon the ellipsis has never been discussed before and is, therefore, new. But the other variety based on the concept of refutation of others' views is not a new one. For instance, one of the shades each of the अनुमत (vide Sect. 33 above), अपदेश (Sect. 35 above) and उद्धार (Sect. 39 above) correspond with the present yukti. There is, therefore, no justification for recognizing the above-mentioned repetitive shade of the प्रत्युत्सार. It should be merged with either of the above three yukti-s. This point will be considered while summing up the present chapter. The other shade of the present yukti has, however, every right to enjoy an independent status.

Sect. 55.0 प्रदेश [A partial mention]

55.1 Nature

The dictionary gives these meanings of this term —'Pointing out, a place, a decision, an example in grammar' (vide SED p. 363). The ancient theorists also have used this term in senses more than one, as will be evident from the following discussion.

55.2 Definitions

(a) In 'अह्नोऽह्न एतेभ्यः ।' (PAS 5-4-88), PA has used the word अह्न्, an आदेश which he has already proved in sūtra-s, 5-4-86-87. Thus, he establishes the subject on hand with the one which he has already established.

(b) "वक्तव्येन साधनं प्रदेशः—'सामदानभेददण्डैर्वा यथाऽऽपत्सु व्याख्या-स्यामः' (321-25) इति ।" (KTA p. 459)

'To prove the subject on hand with something to be stated later'.

(c) 'प्रदेशो नाम यद् बहुत्वादर्थस्य कात्स्न्र्येनाभिधातुमशक्यमेकदेशेनाभिधीयते, यथा—'अनुपानेकदेशोऽयमुक्तः प्रायोपयोगिकः' (सू० अ० २७) इत्यादि ।।' (CKS II p. 1030)

'A partial mention only is made of topics which are many in number'.

(d) "प्रकृतस्यातिक्रान्तेन साधनं प्रदेशः ॥ यथा देवदत्तस्यानेन शल्यमुद्धृतं तथा यज्ञदत्तस्याप्ययमुद्धरिष्यतीति ॥१६॥" (STS p. 858)

'To prove the subject on hand with something which has already been stated.

(e) "प्रदेशो नाम यत्रैकदेशस्योच्यमानस्यार्थस्य प्रसादादनुच्यमानोऽपि तच्छेषः आपद्यते सः प्रदेशः ॥" (TYV App. I pp. I-II)

'Because of the crystal-clear explanation of a part of a very comprehensive subject, the rest of the parts thereof, though not explained in words, become distinctly clear'.

(f) "प्रदेशो नाम येषामर्थानामतिबहुत्वात् साकल्येनाभिधानस्याशक्यत्वात् स्तोकमुच्यते ।" (VBH p. 582).

The same as (c) above.

(g) "प्रकृतस्यानागतेन साधनं प्रदेशः ।" (VDP p. 13). cf. (b).

(h) "प्रदेशः क्वचिदुक्तानामन्यत्रोक्तैः समेतता ॥५॥" (TYV p. 6).

'To connect statements made at one place with those made at another place'.

But from the gloss written by NM himself, it becomes clear that he interprets the above in a different sense, namely, the cause being referred to as an effect in a secondary sense.

(i) "प्रदेशः क्वचिदुक्तानामन्यत्रोक्तैः समेतता ॥
प्रदेशो नाम येषामर्थानां अतिबहुत्वाद साकल्येनाभिधानाशक्यत्वात् स्तोकमात्रमुच्यते ।...प्रदेशः स्तोकमात्रोक्तिरिति केचित् प्रचक्षते ॥" (TY p. 10)

The first one is the reiteration of (h) above.

The second one is the same as (c) and (f) above.

55.3 PM and OMs

PM—A partial adumbration.

OMs—[1] To prove the subject on hand with something to be stated later. [2] To prove the subject on hand with

something that has been stated previously. [3] Because of the crystal-clear exposition of a part, the whole becomes clear. [4] Secondary statement of a cause as an effect.

55.4 Functions

[1] It enables the author to achieve brevity. [2] It offers an opportunity to the author to explain fully certain parts of a topic and to leave the rest to the imaginative understanding of his studious reader. [3] It increases the responsibility of the studious reader in many respects. First, he has to read the text very attentively. Secondly, he has got to understand well which words are used in the primary sense and which others in the secondary sense. Thirdly, he has to find out with a discerning eye the parts of the topic on hand, scattered in the scientific work, and to correlate them with the main topic. Thus, this yukti is to be employed efficiently by the author and is to be interpreted meticulously by the reader.

55.5 Applications

The Indian Poetics recognizes many figures of speech. Bhāmaha knows this state of affairs. Even then he has made only a partial mention, in the following words, of the vast subject of the alaṅkāra-s :

'रूपकादिरलङ्कारस्तथान्यैर्बहुधोदित: ॥' [BKR 1/13].

In 'तद्धेतु: प्रतिभादिकम् ।' [KAS p. 4], शौद्धोदनि has mentioned that the प्रतिभा etc., is the cause of the effect काव्य. By using the word 'आदिकम्', he has suggested that the other factors which bring about the composition of poetry are व्युत्पत्ति, अभ्यास, various languages and forms of literature. All this has been explained by केशवमिश्र in his व्याख्यान [Ibid pp. 4-6]

राजशेखर has discussed, in detail, the conduct of the दिव्य [heavenly] and the मर्त्य [worldly] characters and then made the observation—'इहापि पूर्ववत्समस्तमिश्रभेदानुगम: ।' [RKM p. 138] in respect of the मर्त्यपातालीय. He expects the readers to imagine of

these points: the conduct of a worldly person on his going to the infernal regions; the conduct of a person belonging to the hell on his coming to this world; the conduct of a worldly person after becoming an underworldly being and vice versa; the life of an underworldly person etc. Thus, राजशेखर has established the subject on hand, viz., मर्त्यपातालीय by means of the subject, viz., दिव्य, already described.

Hemacandra's definition of a महाकाव्य (vide HKN p. 395) contains, *inter alia*, factors like the pañcasaṃdhi-s and the threefold शब्दवैचित्र्य. (Ibid pp. 396-404). But, instead of discussing these factors in connection with the आख्यायिका, कथा and चम्पू, he has advised the reader thus: 'इह च सत्संधित्वं शब्दार्थवैचित्र्ययोगश्च महाकाव्यवदाख्यायिकाकथाचम्पूष्वपि द्रष्टव्यः।' (Ibid p. 408). Since his discussion of the pañcasaṃdhi-s and the शब्दार्थवैचित्र्य is quite clear, the studious reader easily understands how to apply it to the आख्यायिका, कथा and चम्पू. Thus, हेमचन्द्र has here resorted to the प्रदेश yukti.

Let us now turn to Vāmana's work. After discussing fully the topic of the पादयमक, he says, 'पादानुप्रासः पादयमकवत् ॥१०॥' (VKL p. 47), meaning thereby that the पादानुप्रास has the same number of varieties as the पादयमक, described previously. Thus, in this case he has proved the present subject with a past one. Similarly, he first discusses all the aspects of the हीनत्व दोष of उपमा and then states, 'तेनाधिकत्वं व्याख्यातम् ॥११॥' (Ibid p. 52), thereby implying that like हीनत्व, the अधिकत्व has also three aspects, viz., जाति, प्रमाण and धर्म. In this instance, Vāmana has adopted the same procedure as he has adopted in respect of the पादानुप्रास described above.

Now let us peruse the following passage from his work: "विशिष्टा पदरचना रीतिः ॥७॥···कोऽसौ विशेष इत्यत आह—विशेषो गुणात्मा ॥८॥ वक्ष्यमाणगुणरूपो विशेषः ॥" (Ibid p. 4). This passage

appears in the first अधिकरण of his work. The गुण referred to herein is discussed elaborately in the third अधिकरण of his work. Thus, here Vāmana has proved the present subject with the help of a subject which he is going to prove later. In the same manner, he has introduced the discussion of the topic of the doṣa-s as is evident from the following quotation :

"गुणविपर्ययात्मानो दोषाः ॥१॥

गुणानां वक्ष्यमाणानां ये विपर्ययास्तदात्मानो दोषाः ॥" (Ibid p. 14)

55.6 Remarks

The above discussion will confirm the view that the ancient poeticians knew well the present yukti and had employed it in their works in its different shades. This is comparable to the अतिक्रान्तावेक्षण and अनागतावेक्षण discussed previously (Sect. 30 and 33).

Sect. 56.0 प्रयोजन [Purpose, aim, object]

56.1 Nature

'प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ।' thus goes a popular saying, meaning 'even a dullard does not undertake a work aimlessly.' 'यमर्थमधिकृत्य पुरुषः प्रवर्तते ।' is an oft-quoted definition of the प्रयोजन. It means that the प्रयोजन it that with reference to which a person exerts himself.

56.2 Definitions

(a) PA does not illustrate this yukti.

(b) This yukti does not find place in KTA.

(c) "प्रयोजनं नाम यदर्थं कामयमानः प्रवर्तते, यथा' धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्' (सू. अ. १) ।"(CKS II p. 1030)

(d) This yukti has not found favour with ST.

(e) "प्रयोजनं नाम यत् सम्पादयितुं क्रिया ह्यारभ्यते तत्प्रयोजनम् । यथा सदोषेषु दोषशेषपाचनमग्निसन्धुक्षणं च सम्पादयितुमौषधपानमारभ्यते ।।" (TYV App. I. p. II)

(f) "प्रयोजनं नाम । यदर्थं शास्त्रादि प्रवर्तते ।'''अनेन प्रयोजनेन चिकित्साशास्त्रमध्येयमित्यादि ।" (VBH p. 582)

(g) VDP does not mention this yukti.

(h) "अनेकार्थसिद्ध्यै पदनिवेशनम् ॥९॥

यथा—'वायुः पित्तं कफश्च' (अ० हृ० सू. १.६) इत्यादिना पदनिवेशने ते वातादयः पृथगपि दोषाः चशब्दात् समवेता अपि दोषाः ।'''इति अनेन प्रकारेण ।" (TYV p. 7)

(i) 'प्रयोजनं नाम यदर्थं शास्त्रादि प्रवर्तते ।

प्रयोजनमनेकार्थे यत् स्यात् पदनिवेशनम् ॥' (TY pp. 12-13)

The first of the these two is the same as (f) above. The second one is the restatement of (h) above.

56.3 PM and OMs

PM—The purpose of an action.

OMs—[1] The aim of the science/the composition of a scientific work/the study of a scientific work. [2] To use a word to prove many meanings.

56.4 Functions

[1] It determines the nature of the scientific work. [2] It enables the author to decide what to include in and what to exclude from a scientific treatise. [3] It acquaints the reader with the 'object of the author.' [4] It determines the direction of the study of the scientific work. [5] It shows the reader the way of interpreting the text properly.

56.5 Applications

Bhāmaha has stated the aim of his treatise in the following words :

सुजनावगमाय भामहेन ग्रथितं रक्रिलगोमिसूनुनेदम् ॥' [BKR 6/64].

Again, at two places in his work, he has clarified as to why he has discussed particular topics :

... ...

"न दूषणायालमुदाहृतो विधि-
र्न चाभिमानेन किमु प्रतीतये ।" [Ibid 4/51]

"अथ प्रतिज्ञाहेत्वादिहीनं दुष्टश्च वर्ण्यते ।
समासेन यथान्यायं तन्मात्रार्थप्रतीतये ।।" [Ibid 5/1]

केशवमिश्र has briefly explained the figures of speech. While assigning reason for his so doing, he says :

' सुखबोधाय बालानामतिकोमलवर्त्मना ।
मया सक्षेपणादित्थमलङ्कारा: प्रदर्शिता: ।'' [KAS p. 39]

The intention behind writing the 'काव्यमीमांसा' has been stated by राजशेखर thus :

''ततस्ते पृथक्पृथक् स्वशास्त्राणि विरचयाञ्चक्रु: । इत्थङ्कारञ्च प्रकीर्णत्वात् सा किञ्चिदुच्चिच्छिदे । इतीयं प्रयोजकाङ्गवती सङ्क्षिप्य सर्वमर्थमल्पग्रन्थेन अष्टादशप्रकरणी प्रणीता ।'' [RKM pp. 6-8]

'तेन ब्रूम: सहृदयमन:प्रीतये तत्स्वरूपम् ।' [ADV p. 3]

In these words Ānandavardhana has mentioned the purpose of his composition, the ध्वन्यालोक.

Vāmana maintains that the knowledge of the science of poetry enables the reader to avoid poetic blemishes and to use knowingly the poetic excellences. Thus the poetics provides the reader with the device of producing beauty in poetry. Vāmana's original utterances, in this behalf, are reproduced below :—

"शास्त्रतस्ते ।।४।।

ते दोषगुणालंकारहानादाने शास्त्रादस्मात् । शास्त्रतो हि ज्ञात्वा दोषाञ्जह्यात्, गुणालंकारांश्चाददीत ।" [VKL p. 2]

Vāmana has mentioned the प्रयोजन of poetry also in unambiguous words as under :

"किं पुन: फलमलंकारवता काव्येन, येनैतदर्थोऽयं यत्न इत्याह—
काव्यं सद्दृष्टादृष्टार्थम्, प्रीतिकीर्तिहेतुत्वात् ।।५।।
काव्यं सत् चारु दृष्टप्रयोजनम्, प्रीतिहेतुत्वात् । अदृष्टप्रयोजनम्, कीर्तिहेतुत्वात् । अत्र श्लोका :—

... ...

तस्मात्कीर्तिमुपादातुमकीर्तिं च व्यपोहितुम् ।
काव्यालंकारशास्त्रार्थ: प्रसाद्य: कविपुंगवै: ।।" [Ibid]

56.6 Remarks

From the foregoing discussion it becomes evident that the ancient poeticians had adequate knowledge of this yukti and had made use of it in the proper manner. This yukti clarifies the object of composition and the object of comprehension of a theoretical work.

Sect. 57.0 प्रसङ्ग [Connected reasoning or argument]

57.1 Etymology

The word is formed of two constituents, viz., प्र and सङ्ग, which mean 'प्रकृष्टः सङ्गः' [an excellent union, an exalted relation.]

57.2 Definitions

[a] PA does not seem to have exemplified this yukti.

[b] 'प्रकरणान्तरेण समानोऽर्थः प्रसङ्गः—'कृषिकर्मप्रदिष्टायां भूमौ-इति समानं पूर्वेण' [19-19] इति ।" [KTA p. 459]

[c] "प्रसंगो नाम पूर्वाभिहितस्यार्थस्य प्रकरणगतत्वादिना पुनरभिधानं, यथा—'तत्रातिप्रभावतां दृश्यानामतिमात्रदर्शनमतियोगः' (सू० अ० ११) एवमाद्यभिधाय पुनः 'अत्युग्रशब्दश्रवणात् श्रवणात् सर्वशो न च' (शा० अ० १) इत्यादिना पूर्वोक्त एवाऽर्थोऽभिधीयते ।" [CKS II p. 1030]

[d] "प्रकरणान्तरेण समापनं प्रसङ्गः, यद्वा प्रकरणान्तरितो योऽर्थोऽसकृदुक्तः समाप्यते स प्रसंगः ॥ यथा—पञ्चमहाभूतशरीरिसमवायः पुरुषस्तस्मिन् क्रिया सोऽधिष्ठानमिति वेदोत्पत्तावभिधाय, भूतचिन्तायां पुनरुक्तं—यतोऽभिहितं पञ्चमहाभूतशरीरिसमवायः पुरुष इति, स खल्वेष कर्मपुरुषश्चिकित्साधिकृत इति ॥२२॥" [STS pp. 858-859]

[e] "प्रसंगो नाम यदप्राकरणिकस्यापि वस्तुनः किञ्चित् सम्बन्धेन यत् कीर्तनं स हि प्रसंगः ।" [TYV App. I. p. II]

[f] "प्रसंगो नाम । पूर्वाभिहितस्यार्थस्य केनचित्सम्बन्धान्तरेण पुनरभिधानम् ।" [VBH p. 582] cf. (c) above.

[g] "प्रकरणाभिहितोऽर्थः केनचिदुपोद्घातेन पुनरुच्यमानः प्रसंगः।" [VDP p. 13]

[h] "प्रसंगः पूर्वमुक्तानां भूयोऽपि प्रतिपादनम् ॥१४॥" (TYV p. 10).

This is somewhat loose because a purposeless repetition of a topic is a fault. NM ought to have used the word सप्रयोजनं before प्रतिपादनम् in the above definition.

(i) "प्रागुक्तस्य सतोऽर्थस्य सम्बन्धेन च केनचित् ।
पुनरप्यभिधानं सः प्रसङ्ग इति कीर्तितः ॥" [TY p. 15]

57.3 PM and OMs

PM—A purposeful repetitive description of a topic.

OMs—[1] A repetitive description of a topic similar in nature to the already described one. [2] Repetition of a subject because of the exigency of the occasion. [3] To begin the discussion of a topic at one place and to finish it later at another place. [4] The discussion of a topic which has no direct bearing upon but which is slightly connected with the topic on hand. [5] To state again, with a different purpose and in a different form, what has once been stated previously. [6] Re-statement of the same subject, with an introduction clarifying the reason for restatement. [7] To state once again a true or trustworthy topic in view of some specific relation.

57.4 Functions

[1] It gives an opportunity to the author to repeat the discussion of a topic in order to answer the need of the occasion. [2] It also enables the author to finish the discussion on a topic, left incomplete before. [3] It makes it possible for the reader to know which topics are inter-related, which topic/s has/have been discussed previously and in which context, whether the discussion has been finished, whether the topic, being re-discussed, is scientifically true or otherwise etc. In view of these functions, the present yukti is an important one.

57.5 Applications

Ānandavardhana has specifically stated in the first उद्योत of the ध्वन्यालोक that the लक्षणा and व्यञ्जना are not identical, that they are distinctly different and that the लक्षणा does not give the रसिक the pleasure which the व्यञ्जना gives. He has thus exposed this subject in detail. But with a view to acquainting the reader more clearly with the aspects of the same topic, he discusses it again in the third chapter of his work with this pointed introduction: "तदेतत् सर्वं प्राक् सूचितमपि स्फुटतरप्रतीतये पुनरुक्तम् ।" [ADV p. 462]. This intentional repetition, therefore, is not a blemish but an instance of प्रसङ्ग तन्त्रयुक्ति.

दण्डिन् has defined and illustrated some guṇa-s like श्लेष, प्रसाद, etc., peculiar to the वैदर्भ and गौड marga-s [DKN 1/42-102]. Then almost at the beginning of the second chapter of his work he says :

"काश्चिन्मार्गविभागार्थमुक्ताः प्रागप्यलंक्रियाः ।

साधारणमलङ्कारजातमन्यन्निरूप्यते ॥" [Ibid 2/3]

In these words, he has alluded to the already discussed topic and has set out to discuss to finish it. The discussion made in the second chapter is different from that in the first one both from the point of view of contents and intention. It is, therefore, an illustration of 'प्रसङ्ग'.

Vāmana has begun his गुणविवेचन with the following sūtra-s :

'काव्यशोभायाः कर्तारो धर्मा गुणाः ॥१॥

'तदतिशयहेतवस्त्वलंकाराः ॥२॥' [VKL p. 29]

He has, while commencing the अलंकारविवेचन, once again referred to the distinction between the गुण and the अलंकार, because the occasion demands such a reference. His actual words are- "गुणनिवर्त्या काव्यशोभा । तस्याश्चातिशयहेतवोऽलंकाराः ।" [Ibid p. 43]. Thus resorting to the प्रसंग yukti, Vāmana has very dexterously connected the discussion of the guṇa-s with that of the alaṅkāra-s.

Rajaśekhara's work abounds in the instances of the 'प्रसंग' especially those ending in the words 'समानं पूर्वेण' [see 57.2 (b) above]. A few instances are reproduced below :—

'यदपरं नृत्तवाद्यादिकमेषा चक्रे सा भारती वृत्तिः । तां ते मुनय इति समानं पूर्वेण ।' [RKM p. 43]

'…जगाद सा गौडीया रीतिः । तां ते मुनय इति समानं पूर्वेण ।' [Ibid p. 44]

'तत्राऽभियुञ्जाना तमौमेयीति समानं पूर्वेण ।' [Ibid]

'किञ्चिदार्द्रमना यन्नेपथ्यः स सारस्वतेय आसीदिति समानं पूर्वेण । साऽपि सैवेति समानं पूर्वेण ।………तां ते मुनय इति समानं पूर्वेण ।………जगाद सा पाञ्चाली रीतिः । तां ते मुनय इति समानं पूर्वेण ।' [Ibid pp. 45-46]

"श्रूयते हि मगधेषु शिशुनागो नाम राजा; तेन दुरुच्चारानष्टौ वर्णानपास्य स्वान्तःपुर एव प्रवर्तितो नियमः टकारादयश्चत्वारो मूर्धन्यास्तृतीयवर्जमूष्माणस्त्रयः क्षकारश्चेति । श्रूयते च सूरसेनेषु कुविन्दो नाम राजा, तेन परुषसंयोगाक्षरवर्जमन्तः-पुर एवेति समानं पूर्वेण । श्रूयते च कुन्तलेषु सातवाहनो नाम राजा; तेन प्राकृत-भाषात्मकमन्तःपुर एवेति समानं पूर्वेण । श्रूयते चोज्जयिन्यां साहसाङ्को नाम राजा, तेन च संस्कृतभाषात्मकमन्तःपुर एवेति समानं पूर्वेण ।" [Ibid pp. 162-163]

57.6 Remarks

The above discussion convincingly proves that the writers on Poetics were well-acquainted with the प्रसंग तन्त्रयुक्ति.

Sect. 58.0 योग [Joining, connecting, concomitance].

58.1 Nature

The word योग is derived from the root युज् [7U.] meaning, 'to join, to unite, to connect'. Thus, the word योग etymologically means 'joining, connecting, uniting' etc. In a sentence, for instance, the words are required to be put in their proper logical/grammatical order so that they yield a reasonable meaning. Keeping this in view, the tradition defines the योग by saying, 'योगः वाक्य-

योजना ।' [GSP p. 168]. The Nyayaśastra holds that the योग is the अन्वय, the statement of the constant and invariable concomitance of the हेतु [middle term] and the साध्य [major term] of an Indian syllogism.

58.2 Definitions

[a] 'ते' appearing in 'ते प्राग्धातोः ।' [PAS 1-4-80] is to be joined with the उपसर्ग in 'उपसर्गाः क्रियायोगे ।' [Ibid 1-4-59] and the 'गति' in 'गतिश्च' ।' [Ibid 1-4-60]

[b] "वाक्ययोजना योगः । 'चतुर्वर्णाश्रमो लोकः' [9-21] इति ।" [KTA p. 458]

Here the word लोक is to be construed thus :

'The people of the four varṇa-s and āśrama-s duly protected by the royal authority.'

[c] "योगो नाम योजना व्यस्तानां पदानामेकीकरणम् । उदाहरणम् तावद्यथा-प्रतिज्ञाहेतूदाहरणोपनयनिगमनानि तत्र प्रतिज्ञा मातृजश्चायं गर्भः, हेतुः मातरमन्तरेण गर्भानुपपत्तेः, दृष्टान्तः कूटागारः, उपनयः यथा नानाद्रव्यसमुदायात् कूटागारस्तथा गर्भनिर्वर्तनं तस्मान्मातृजश्चायमित्येषां प्रतिज्ञायोगः, एवमन्येऽपि योगार्था व्याख्येयाः ॥" [CKS II pp. 1029-1030]

[d] "येन वाक्यं युज्यते स योगः । यथा—

तैलं पिवेच्चामृतवल्लिनिम्ब हिंस्राभयावृक्षकपिप्पलीभिः ।

सिद्धं बलाभ्यां च सदेवदारु हिताय नित्यं गलगण्डरोगे ॥

इत्यत्र तैलं सिद्धं पिवेदिति प्रथमं वक्तव्ये तृतीयपादे सिद्धमिति प्रयुक्तं, एवं दूरस्थानामपि पदानामेकीकरणं योगः ॥" [STS p. 858]

[e] "योगो नाम योगः सम्बन्धः स च पदार्थयोर्वाक्यार्थयोर्वा । तत्र पदार्थयोः साध्यसाधनभावेन ।" [TYV App. I. p. I]

[f] "योगो नाम--योजना, उद्देशनिर्देशयोः सूत्रभाष्ययोर्वा ।···युक्तिर्वा योगः, प्रतिज्ञा हेतुर्दृष्टान्त उपनयो निगमनमिति पञ्चविधः ।" [VBH p. 581]

The optional definition corresponds with [c] above.

[g] 'येन वाक्यार्थो युज्यते स योगः ।' [VDP p. 13]

This is almost the same as [d] above.

[h] "योगः पदानामेकैकमर्थौचित्येन योजना ॥२॥' [TYV p. 3]

(i) 'अथ योगः पदानामेव । योगो नाम योजना; उद्देशनिर्देशयोः सूत्रभाष्ययोर्वा । युक्तिर्वा योगः प्रतिज्ञा हेतुरुदाहरणमुपनयो निगमनमिति पंचविधम् ॥' (TY p. 6)

The first of the above three definitions states the etymology of the term. The second one is similar to (f) above. The third one corresponds with (c) above.

58.3 PM and OMs

PM—To join the words together to obtain a meaningful sentence.

OMs—(1) To bring together the scattered words. (2) To organize consistently the words which are removed from one another, which are not removed from one another and/or which are used in an inverted order. (3) To arrange words, looking to the propriety of their meanings. (4) To bring about a coherent relation between the thing to be accomplished and the means of accomplishment. (5) Arrangement of brief and detailed mentions. (6) Arrangement of the sūtra-s and the bhāṣya. (7) Construction of a sentence according to its context. (8) Mutual arrangement of the meanings of two sentences. (9) Inference comprising five factors.

58.4 Functions

(1) It gives the reader to understand the contexts of the words and the way of drawing forth from them the logical and appropriate scientific meanings. It thus serves an important purpose in the set-up of a scientific work.

58.5 Applications

In 'शब्दाभिधेये विज्ञाय कृत्वा तद्विदुपासनम् ।' (BKR 1/10), भामह has used the word 'तद्विद्' which is to be united with the words

शब्द and अभिधेय used in the same sentence. Such a union yields the following meaning :

"A person desirous of composing poetry, should first acquire thorough knowledge of words and their meanings, then wait upon the knowers of words (grammarians) and knowers of meanings (lexicographers or interpreters) and thereafter proceed to compose poetry'.

Bhamaha has used the word 'एतद्' in 'युक्तं वक्रस्वभावोक्त्या सर्वमेवैतदिष्यते ।' (Ibid 1/30), which is to be connected with all the previously stated forms of poetry, viz., the गद्य, पद्य, संस्कृत, प्राकृत, अपभ्रंश, वृत्तदेवादि, उत्पाद्यवस्तु, कलाश्रित, शास्त्राश्रित, महाकाव्य, नाटकादि, आख्यायिका, कथा and मुक्तक, discussed by him in verses 16 to 30 of the first chapter of his work. Let us now consider a very comprehensive instance of this yukti in his work. The word 'वक्र' appearing in 'वक्रवाचां कवीनां ये प्रयोगं प्रति साधवः ।' (Ibid 6/23) is to be connected with the karika-s 1/30, 1/34, 1/36, 2/85, and 5/66 scattered in his work. It is only after thus connecting वक्र' with these kārikā-s that they yield proper and consistent meanings.

शौद्धोदनि has used the word 'तद्' in his sūtra, 'तद्धेतुः प्रतिभादिकम् ॥१॥' (KAS p. 4), which is to be correlated with the word 'काव्यं', in काव्यं रसादिमद्वाक्यं श्रुतं सुखविशेषकृत् ।' (Ibid p. 2).

शौद्धोदनि has briefly mentioned the पददोषाः, वाक्यदोषाः and अर्थदोषाः in 'त्रिविधस्यापि दोषास्तु त्याज्याः····· ।' (Ibid p. 6) and thereafter, in subsequent section, treated them in detail (Ibid pp. 14-20). These उद्देश and निर्देश are to be linked together. In the same manner, the following pairs are to be connected with one another :

'श्लाघ्या ह्येते गुणा····· ॥' (Ibid p. 6) and 'श्लाघ्या गुणा इत्युक्तम् ·· ।।' (Ibid p. 21); 'अलंकारास्तु शोभायै·····।' (Ibid p. 6) and 'अलंकारास्तु शोभायै इत्युक्तम्·····।' (Ibid p. 29); 'रस आत्मा·····।' (Ibid p. 6) and

'रस आत्मेत्युक्तम्·····।' (Ibid p. 75); and 'परे मन:·····।' (Ibid p. 6) and 'परे रसदोषाऽभावानुकूलवर्णादय: काव्यशरीरे मन: ।' (Ibid p. 85).

राजशेखर has described nine kavyapaka-s (ripe or matured poetry), viz., पिचुमन्द, बदर, मृद्वीका, वार्तिक, तिन्तिडीक, सहकार, क्रमुक, त्रपुस and नालिकेर (vide RKM p. 96) in three sets of three elements each. Then he advises 'मध्यमा: संस्कार्या: ।' (Ibid p. 97), meaning 'मध्यमा: पाका: संस्कार्या: ।' The word मध्यम is to be taken to refer to the middle element of each of the three sets. Thus, we have that the बदर, तिन्तिडीक and त्रपुस are the paka-s, which according to 'राजशेखर', are संस्कार्य, Similarly, the word 'स:' used in 'स त्रिधा' (Ibid p. 132) is to be connected with the word 'काव्यार्थ' appearing in a remote sentence, viz., 'श्रुति: स्मृति:·····द्वादश योनय: ।' (Ibid p. 110)

The sūtra-s 'मुख्यगौणलक्ष्यव्यंग्यार्थभेदान्मुख्यगौणलक्षकव्यञ्जका: शब्दा: ।' (HKN p. 26) and 'मुख्याद्यास्तच्छक्तय: ।' (Ibid p. 41), composed by हेमचन्द्र are too far removed from each other. The word 'शब्दा:' used in the former sūtra is to be correlated with the latter.

The word तत् used by Vāmana in his sūtra, 'शब्दस्मृत्यादीनां तत्पूर्वकत्वं पूर्वं काव्यबन्धेषु अपेक्षणीयत्वात् ।' (VKL p. 8) is to be linked with the word काव्यांग used by him in the sūtra, 'लोको विद्या प्रकीर्णं च काव्यांगानि ॥१॥' (Ibid).

Vāmana has used the word 'संवित्' in 'कलाशास्त्रेभ्य: कलातत्त्वस्य संवित् ॥७॥' (Ibid p. 9) but has dropped it from 'कामशास्त्रत: कामोपचारस्य ॥८॥' (Ibid). However, to produce consistent meaning, the word संवित् is to be supplied in the latter sūtra.

The following passages reproduced from Vāmana's work contain the words अभिसम्बन्ध: and सम्बन्ध: which are indicative of the present yukti :

"भिन्नवृत्तयतिभ्रष्टविसंधीनि वाक्यानि ॥१॥
दुष्टानीत्यभिसम्बन्ध: ।" (Ibid p. 20)

"व्यर्थकार्थसंदिग्धायुक्तापक्रमलोकविद्याविरुद्धानि च ॥९॥

वाक्यानि दुष्टानि इति सम्बन्धः ।" (Ibid p. 23)

"कर्णावतंसादिशब्देषु कर्णादीनामवतंसादिपदैरुक्तार्थानामपि निर्देशः संनिधेः प्रतिपत्त्यर्थमिति सम्बन्धः ।" (Ibid p. 24)

58.6 Remarks

The above discussion evinces that the poeticians are familiar with many shades of the meaning of the present yukti and have employed them successfully. It is also clear that the responsibility of the reader of a scientific text is indeed great and, therefore, he cannot afford to be casual. This yukti immensely helps in arriving at the definite meaning intended by the author.

Sect. 59.0 वाक्यशेष [Completing a sentence/statement]

59.1 Nature

वाक्य means a sentence or a statement. शेष means the remaining part. Thus the two together mean 'the remaining part of a sentence or a statement which the reader is expected to imagine in order to complete the sentence/statement. It is because of this that the वाक्यशेष is generally aptly defined as 'प्रकृतार्थविधायकः' (GSP pp. 178-179). It is also called अध्याहार which has been defined as 'अश्रुतपदानुसन्धानम्' or 'प्रकृतोपयोगिशब्दकल्पनम् ।' (Ibid p. 14). The remaining part of the statement which the reader is supposed to conceive of is not uttered or written but it is needed for the completion of the meaning of the statement.

59.2 Definitions

(a) The verbal form 'भवति' is to be understood at the end of the sūtra 'चतुर्थी सम्प्रदाने ।' (PAS 2. 3. 13). PA has advised to augment सुट् to 'क' in the sūtra 'सुट् कात्पूर्वः ।' (Ibid 6-1-133). All the sūtra-s right upto PAS 6.1.154 are to be treated on similar lines.

(b) "येन वाक्यं समाप्यते, स वाक्यशेषः—'छिन्नपक्षस्येव राज्ञश्चेष्टानाशश्च' इति (340-2)। तत्र शकुनेरिति वाक्यशेषः।" (KTA p. 459)

(c) "वाक्यशेषो नाम यल्लाघवार्थमाचार्येण वाक्येषु पदमकृतं गम्यमानतया पूर्यते, यथा 'प्रवृत्तिर्हेतुर्भावानाम्' (सू. अ. १६) इत्यत्र 'अस्ति' इति पदं पूर्यते, ……। वाक्येषु चैत एव पदाः शेषाः क्रियन्ते, येऽनिवेशिता अपि प्रतीयन्ते।" (CKS II p. 1030)

(d) "येन पदेनानुक्तेन वाक्यं समाप्यते स वाक्यशेषः ॥ यथा—शिरःपाणिपादपार्श्वपृष्ठोदरोरसामित्युक्ते पुरुषग्रहणं विनाऽपि गम्यते पुरुषस्येति ॥१९॥" (STS p. 858)

(e) "वाक्यशेषो नाम यस्मिन् वाक्ये एकदेशः शिष्यते व्याख्याकाले त्वनुच्यमानोप्यापतति स वाक्यशेषः। यथा 'रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता' इत्यत्र उच्यत इति वाक्यशेषः।" (TYV App. I. p. II)

(f) "वाक्यशेषो नाम। यस्मिन्सूत्रे लाघविकेनार्थाद्गम्यमानमनुक्तपूरणार्थमध्याह्रियते ॥" (VBH p. 582)

It is worth noting that अरुणदत्त has used the word लाघविकेन even as चक्रपाणिदत्त has used the word लाघवार्थम्. The purport of (f) is the same as that of (c) above.

(g) 'येनार्थः परिसमाप्यते पदेनाहार्येण स वाक्यशेषः।' (VDP p. 13). The definition is crystal-clear.

(h) "वाक्यशेषो विशिष्टार्थदायिनी वाक्यलक्षणा ॥७॥" यथा—'रोगानुत्पादनीयम्' (अ० हृ. सू. ४) इत्यनेन रोगोपशमनीयो ह्ययमध्याय इति लक्ष्यते। अन्यथा 'अनुत्पत्त्यै समासेन विधिरेष प्रदर्शितः' (अ० हृ० सू० ४-३४) इति वाक्यस्यानुचितत्वं स्यादेव।' (TYV p. 7)

(i) "वाक्यशेषो नाम यस्मिन् सूत्रे लाघविकेनार्थाद् गम्यमानमनुक्तं पूरणार्थमध्याह्रियते। वाक्यशेषो विशिष्टार्थदायिनी वाक्यलक्षणा ॥"(TY p. 12)

The first of the above two definitions is identical with (f) above and the second one is the reiteration of (h) above.

59.3 PM and OMs

PM – To supply the ellipsis to complete the construction or the sense of a sentence.

OMs – (1) The omitted word is understood easily though not expressly uttered or used. (2) The omitted word strikes the reader at the time of interpretation of the text. (3) A sentence which yields a consistent meaning.

59.4 Functions

(1) It enables the author to attain brevity. (2) Since the reader has to supply the omitted word after careful consideration of the meaning of the sentence, he is required to be on the alert while interpreting a scientific text.

59.5 Applications

In Bhāmaha's statement, 'हेतुः सूक्ष्मो लेशोऽथ नालङ्कारतया मतः ।' (BKR 2/86) the word 'मया' or 'अस्माभिः' required to be supplied to complete the sense is the वाक्यशेष.

Similarly, in 'यथासंख्यमथोत्प्रेक्षामलंकारद्वयं विदुः ।' (Ibid 2/88), 'भाविकत्वमिति प्राहुः प्रबन्धविषयं गुणम् ।' (Ibid 3/53) and 'मतुप्प्रकरण ज्योत्स्नातमिस्राश्रृङ्गिणादयः ।' (Ibid 6/56), the words इतरे, अन्ये and इष्टाः respectively are the vākyaśeṣa-s.

In 'काव्यचित्रयोरैक्यम् ।' (GSR 1/8), 'अस्ति' is the वाक्यशेष. Similarly, 'अनुभूयते', 'इत्युच्यते' and 'सिध्यति' are the vākyaśeṣa-s in 'भोगरूपो बाह्यविषयेभ्यः ।' (Ibid 1/14), 'द्वयोर्मिश्रणं वर्णनम् ।' (Ibid 1/18) and 'स्वप्नध्यानाद्वा ।' (Ibid 5/6) respectively.

In the same manner, in the case of 'दोषास्त्याज्या इत्युक्तम् ।' (KAS p. 14) and 'श्लाघ्या गुणा इत्युक्तम् ।' (Ibid p. 21), the word पूर्वसूरिभिः or पूर्वाचार्यैः is omitted and therefore needed to complete the sentence.

Turning to Rājaśekhara's work, we note that 'उपदिदेश', 'अभिधीयते', 'विद्वांसः', and 'उदाह्रियते' are the completers in respect of 'सोऽपि भगवान्स्वयम्भूरिच्छाजन्मभ्यः स्वान्तेवासिभ्यः ।' (RKM p. 2), 'तस्या अयं प्रकरणाधिकरणसमुद्देशः ।', 'द्विविधं शिष्यमाचक्षते ।' and 'तत्र रचनाकविः ।' respectively.

In हेमचन्द्र's 'अधरादिग्रहाद्दुःखेऽपि हर्षः कुट्टमितम् ।' (HKN p. 375) the word 'प्रियतमेन', though not expressly used, is understood.

Vāmana, quite consciously uses the term वाक्यशेष as is evident from the following passage reproduced from his work :

"रीतिरात्मा काव्यस्य ॥६॥

रीतिर्नामियमात्मा काव्यस्य । शरीरस्येवेति वाक्यशेषः ।" (VKL p. 3)

Again, in the sūtra-s, 'अभिधानकोशात् पदार्थनिश्चयः ॥५॥' (Ibid p. 8) and 'छन्दोविचितेर्वृत्तसंशयच्छेदः ॥६॥' (Ibid p. 9), the omitted words 'कर्तव्यः' and 'विधेयः' respectively at once strike the reader while interpreting the above sūtra-s.

शोभाकरमित्र has knowingly omitted 'व्यतिरेक' and 'विषमम्' in 'सजातीयस्यातद्धर्मत्वं च ॥२३॥' (SAL p. 27) and 'अनर्थोत्पत्तिविरूपकार्योत्पत्तिविरूपसंघटनमसाफल्यं च ॥६०॥' (Ibid p. 105) respectively but they can easily be imagined.

59.6 Remarks

It is clear from the foregoing discussion that the writers on poetics have very often resorted to this tantrayukti. The points of similarity between the present yukti and the योग etc., will be considered later.

Sect. 60.0 विकल्प [Option; alternative]

60.1 Nature

The GSP has defined the विकल्प thus : 'पक्षान्तरबोधकः शब्दः ।' (vide, p. 181). Of the two things, neither is obligatory because both are mutually exclusive. Synonym—विकल्पन (CKS, VBS, TY and TYV).

60.2 Definitions

(a) PA has used विभाषा, वा and अन्यतरस्याम् to denote the विकल्प. For example, 'विभाषा दिक्समासे बहुव्रीहौ ।' (PAS 1-1-28). He has used विभाषा in sūtra-s 1-3-50, 1-3-77, 1-3-85, 1-4-72, 1-4-98

2-1-11, 2-4-12, 2-4-25, 2-4-50, 2-4-78, 3-1-49, 3-1-113, 3-1-120, 3-1-139, 3-1-142, etc., also. Similarly, 2-2-37, 2-4-55, 3-1-57, 3-1-70, 3-1-94, 3-3-14, 3-3-62, 3-3-131, 3-3-141, etc., contain वा and 3-1-61, 3-1-75, 3-1-122, 3-4-3, 3-4-33 etc., अन्यतरस्याम्.

(b) "अनेन वानेन वेति विकल्पः—'दुहितरो वा धर्मिष्ठेषु विवाहेषु जाताः' (१७१-१४) इति ।" (KTA p. 461)

(c) "विकल्पः पाक्षिकाभिधानं यथा—'सारोदकं वाऽथ कुशोदकं वा' (चि० अ० ६) इत्यादि ।" (CKS II p. 1031)

(d) "इदं वेदं वेति । विकल्पः ॥ यथा रसौदनः सघृता यवागूर्वा ॥३९॥" (STS p. 859)

डल्हण, while commenting on this definition, makes an important point, namely, that sometimes the विकल्प is suggested even without the use of the word वा ('क्वचित् वाशब्दं विनाऽपि विकल्पो भवति ।'—Ibid)

(e) "विकल्पो नाम क्रमेण यौगपद्येन वा सम्भविनां पक्षाणां कीर्तनम् ।" (TYV App. I p. IV)

(f) 'विकल्पो नाम । विविधं कल्पनमिदं कार्यमिदं वा कार्यम् यथोक्तं पूर्वरूपदर्शने ज्वरादौ लघ्वशनमपतर्पणं वा ।' (VBH p. 583)

(g) "इदं वेदं वेति विकल्पः ॥" (VDP p. 14)

This corresponds with (d) above.

(h) "विकल्पनमनिर्धार्यमर्थं प्रति विवेचनम् ॥३३॥" (TYV p. 30)

(i) "एवं वा कार्यमेवं वा बहुचिन्ता विकल्पनम् ॥" (TY p. 19)

60.3 PM and OMs

PM—Statement of an option or an alternative.

OMs—(1) Serial or simultaneous mention of the probable alternatives. (2) Thorough discussion of indeterminable meaning. (3) Deep reflections on various alternatives.

60.4 Functions

(1) It enables the author to bring together various alternatives of a topic. (2) It offers him an opportunity to reflect

deeply on a topic in order to consider all probabilities, to determine the appropriate meaning and to put it into a suitable form of statement. (3) With the help of this yukti, the reader comes to know the different aspects of a topic and the mode of determining cogent meaning.

60.5 Applications

In 'सृष्टिर्द्विधा ईश्वरजा जीवजेति भेदात् ॥१॥' (GSR p. 294), the author has enumerated two forms of the creation. But, later resorting to the विकल्प yukti., he states that the creation is single "एकविधा वा सृष्टिर्भविनामयी ॥६॥" (Ibid).

The author has stated in successive sūtra-s the different means of accomplishing the skill of poetic compositions. His sūtra-s run thus : "तच्चेश्वरसंस्पर्शात् सिध्यति ॥५॥ स्वप्नध्यानाद्वा ॥६॥ बहुजन्मकृताभ्यासाद्वा ॥७॥ अत्यन्तरसनिविष्टसाक्षात्काराद्वा ॥८॥ विचारकर्तृष्वेऽपि विचारशून्यानंदप्राप्तेर्वा ॥९॥" (Ibid).

While stating the rule governing the description of wind, राजशेखर has resorted to the विकल्प in 'शिशिरेऽपि हेमन्तवदुदीच्यः पाश्चात्त्यो वा ॥" (RKM p. 299)

The following passages reproduced from the ध्वन्यालोक illustrate the use of the विकल्प :—

"तथा हि वाच्यत्वं तस्य स्वशब्दनिवेदितत्वेन वा स्यात्, विभावादिप्रतिपादनमुखेन वा ।" (ADV p. 25)

"कथानायकश्च धीरोदात्तादिभेदभिन्नः पूर्वस्तदन्तरो वेति विकल्पः ।' (Ibid p. 274).

In the latter passage, the very word विकल्प is used, which arrests our attention.

Hemacandra's following two statements are also illustrative of the present yukti :—

"अथ वा नियमः समयः कवीनां यथा— कृष्णनीलयोः······पीतरक्तयोः····चन्द्रे शशमृगयोः····द्वादशानामप्यादित्यानां······सागरसमुद्रयोः दैत्यदानवासुराणां चैक्यम् ।" (HKN pp. 16-18)

"···स्वराणां समवाय: संहिताकार्येण द्रवद्रव्याणामिवैकीभाव:, कवाटवत्स्व-राणां व्यञ्जनानां च प्रत्यासत्तिमात्ररूपो वा ।" (Ibid p. 164)

In Vāmana's work we come across some optional definitions. For example :

"क्रमहीनार्थमपक्रमम् ॥२२॥

उद्देशिनामनुद्देशिनां च क्रम: सम्बन्ध:, तेन हीनोऽर्थो यस्मिंस्तत्क्रमहीनार्थमपक्रमम् ।···अथवा प्रधानस्यार्थस्य प्रथमनिर्देश: क्रम: । तेन हीनोऽर्थो यस्मिंस्तदपक्रमम् ।" (VKL pp. 26-27)

"अवैषम्यं समता ॥५॥·······

··· सुगमत्वं वाऽवैषम्यमिति ।" (Ibid p. 39)

60.6 Remarks

It seems that the writers on Indian Poetics are thoroughly conversant with the nature and scope of the 'विकल्प' and that they have used it appropriately. The illustrations submitted above exemplify only the principal meaning of this yukti.

Sect. 61.0 विधान [Placement, Arrangement]

61.1 Nature

'Arranging, executing, creating, ordering, a rule, a mode, a means' are some of the meanings attributed to विधान in the dictionary (SED p. 512). The GSP (vide p. 184) defines this term thus :—'आदेश:, अप्रवृत्तप्रवर्तनम्, अप्राप्तस्य प्राप्तये कथनम् ।'. It is, thus, clear that the present word is used in senses more than one, which fact will be borne out by the following definitions.

61.2 Definitions

(a) In this respect Dr. Agrawala states :

"Pāṇini's own work is model of vidhāna or the treatment of topics in their inherent order. Whitney supposed that the Ashṭādhyāyī lacked the logical order in the arrangement of its topics, but Barend Faddegon has shown that this assumption is not correct (Studies on Pāṇini's Grammar, 1936). Buiskool from

his study of the Tripādī chapters (Tripādī, 1939) holds that Pāṇini's work was based on a system of thematical groups which are rationally classified and arranged". (IKP p. 309)

Thus, Dr. Agrawala has taken the word विधान to mean 'Treatment of topics in their inherent order'. This meaning, in respect of the PAS, can be very gladly and unhesitatingly accepted because the PAS has been held in high esteem all the world over as a master-piece of the most orderly writing.

(b) "शास्त्रस्य प्रकरणानुपूर्वी विधानम्—'विद्यासमुद्देशः, वृद्धसंयोगः, इन्द्रियजयः, अमात्योत्पत्तिः' (1.8) इत्येवमादिकमिति ।" (KTA p. 457)

(c) "विधानं नाम सूत्रकारश्च विधाय वर्णयति···। केचित्तु प्रकरणानुपूर्व्यार्थाभिधानं विधानमाहुः ।" (CKS II p. 1030)

(d) "प्रकरणानुपूर्व्याऽभिहितं विधानम् । यथा—सक्थिमर्माण्येकादश प्रकरणानुपूर्व्याऽभिहितानि ॥२९॥" (STS p. 859)

While commenting on this definition, डल्हण has made the following important clarification :

"चन्द्रनन्दनेन च 'परिपाट्याऽर्थकथनं विधानम्' इति विधानलक्षणं कृतम् ।" (Ibid)

(e) "विधानं नाम तन्त्रस्य कर्त्रा विशिष्टा या पदादिरचना कृता तद्विधानम् । यथा सर्वविरोधपरिज्ञानाद्व्यवहारोच्छित्तिर्माभूदित्यभिप्रायेणोक्तं न च तद्विज्ञानमेकान्तमद्रकमिति ।" (TYV App. I. p. III)

(f) "विधानं नाम । यत्प्रकरणानुपूर्वं विधानमवेक्ष्यते ।" (VBH. p. 582)

(g) 'प्रकरणानुपूर्वं विधानम् ।' (VDP p. 13). cf. (f) above.

(h) "अनन्वितानामर्थानां विधानं संविधानकृत् ।" (TYV p. 21)

(i) "यथाप्रकरणं यत् तद्विधानं च तथोच्यते ।" (TY p. 16)

61.3 PM and OMs

PM—The table of contents of a scientific work.

OMs—(1) To make a statement keeping in view the understood meaning. (2) Methodical interpretation of the text. (3) A motivated employment of words etc. (4) A statement of mutually opposite meanings ultimately yielding consistent arrangement.

61.4 Functions

(1) It facilitates the author's conceiving of all the topics and subtopics of a scientific work, their inter-relations and the order of their enumeration. (2) It enables the reader to know the total number of topics discussed in a scientific subject along with their mutual connections and the serial order. (3) It acquaints the reader with the understood meanings of the different words and also the motives with which certain words have been used in a scientific text. (4) It increases the responsibility of the reader by compelling him to interpret the text correctly and draw forth the consistent meanings. In short, it is a device which has to discharge many functions.

61.5 Applications

Since, as stated above, the present yukti carries numerous meanings, it is well nigh impossible to illustrate all of them. Therefore, a few are being exemplified.

Bhāmaha's following discussion of the अपार्थं दोष is a good instance in point :—

"अपार्थमित्यपेतार्थं स चार्थः पदवाक्ययोः ।
अर्थवान्वर्णसङ्घातः सुप्तिङन्तं पदं पुनः ॥
पदानामेव सङ्घातः सापेक्षाणां परस्परम् ।
निराकाङ्क्षं च तद्वाक्यमेकवस्तुनिबन्धनम् ॥
क्रमवृत्तिषु वर्णेषु सङ्घातादि न युज्यते ।
बुद्धौ तु सम्भवत्येतदन्यत्वेऽपि प्रतिक्षणम् ॥
धीरन्त्यशब्दविषया वृत्तवर्णाहितस्मृतिः ।
वाक्यमित्याहुरपरे न शब्दाः क्षणनश्वराः ॥

अत्रापि बहु वक्तव्यं जायते तत्तु नोदितम् ।
गुरुभिः किं विवादेन यथाप्रकृतमुच्यते ॥" (BKR 4/3-7)

The words 'यथाप्रकृतमुच्यते' happily illustrate the present yukti.

The sūtra-s reproduced below from Vāmana's text aptly exemplify the present yukti :

"तदनिबद्धं निबद्धं च ॥२७॥
क्रमसिद्धिस्तयोः स्रगुत्तंसवत् ॥२८॥
नानिबद्धं चकास्त्येकतेजःपरमाणुवत् ॥२९॥
संदर्भेषु दशरूपकं श्रेयः ॥३०॥" (VKL p. 13)

According to Vāmana, 'the literature written in prose and in verse is two-fold : अनिबद्ध (unconnected or loose) and निबद्ध (connected). These two forms of literary composition are accomplished serially. The unconnected or loose pieces of literature are like sparks of fire. They do not shine brightly. Among the connected pieces of literature, the दशरूपक (the drama in ten varieties) is preferable.' In these sūtra-s of Vāmana, we have a systematic presentation of the topics.

Let us now peruse how Bhāmaha and others have mentioned the topics seriatim in their respective works.

Bhāmaha has enlisted in an orderly manner the types of literature to be enacted on the stage (BKR. 1/24), the varieties of the unconnected poetry (Ibid 1/30), the poetic blemishes (Ibid 1/37), the linguistic defects (Ibid 1/47), the figures of speech (Ibid 2/4) etc.

Rājaśekhara has also discussed the topics like the शास्त्रसंग्रह, शास्त्रनिर्देश, काव्यपुरुषोत्पत्ति etc., in a systematic manner (vide RKM).

हेमचन्द्र first defines poetry in 'अदोषौ सगुणौ सालंकारौ च शब्दार्थौ काव्यम् ।' (HKN p. 19) and then proceeds to discuss the various meanings, the rasa-s, the bhāva-s, the poetic blemishes of पद, वाक्य

etc., the guṇa-s like माधुर्य etc., the figures of speech like अनुप्रास, उपमा and others, the types of नायक and नायिका and forms of literature. He is a very disciplined thinker and author. An analysis of the topics of one of the chapters of his work will confirm the veracity of the above statement. In the very beginning of the eighth chapter of his work he has enumerated the main varieties of sustained poetry, viz., the प्रेक्ष्य (that which is to be seen on the stage) and श्रव्य (that which is to be listened to). Thereafter, he divides the प्रेक्ष्य into two subvarieties, viz., the पाठ्य and the गेय. Then he mentions the still smaller varieties of the पाठ्य, viz., the नाटक, the प्रकरण etc. He then proceeds to subdivide the गेय also in the like manner and discusses the डोंविका and other types. Thereafter, with a very conscious introduction in the words 'प्रेक्ष्यमुक्त्वा श्रव्यमाह' (Ibid p. 395), he sets out to divide the श्रव्य into its five major varieties, namely, the महाकाव्य, the आख्यायिका, the कथा, the चम्पू and the अनिबद्ध. He then thoroughly discusses these varieties, one by one, and concludes the discussion of the subject of 'Varieties of Poetry' or 'Types of Literature', with the discussion of the अनिबद्ध काव्य, (Ibid pp. 379-408). Thus, it is clear that before he actually started to write, he had drawn up a complete and detailed outline of all the topics and subtopics to be discussed in the work.

Vāmana has himself shown how the different topics he has dealt with are connected with one another. His following statements will clarify this point :

"प्रयोजनस्थापना । अधिकारिनिरूपणार्थमाह'– (VKL p. 2). 'अधिकारिणो निरूप्य रीतिविनिश्चयार्थमाह'– (Ibid p. 3). 'अधिकारिचिन्तां रीतितत्त्वं च निरूप्य काव्यांगान्युपदर्शयितुमाह'—(Ibid p. 8). 'एवं काव्यांगान्युपदर्श्य काव्यविशेषज्ञानार्थमाह'—(Ibid p. 12). 'काव्यशरीरे स्थापिते काव्यसौन्दर्याक्षेपहेतवस्त्यागाय दोषा विज्ञातव्या इति दोषदर्शनम् नामाधिकरणमारभ्यते ।' (Ibid p. 14). 'दोषस्वरूपकथनार्थमाह'—(Ibid). 'पददोषान्दर्शयितुमाह'—

(Ibid p. 15). 'संप्रति पदार्थदोषानाह'– (Ibid). 'पदपदार्थदोषान्प्रतिपाद्येदानीं वाक्यदोषान्दर्शयितुमाह'–(Ibid p. 20). 'एवं वाक्यदोषानभिधाय वाक्यार्थदोषान्दर्शयितुमाह'–(Ibid p. 23). 'यद्विपर्ययात्मानो दोषास्तान्गुणान्विचारयितुं गुणविवेचनमधिकरणमारभ्यते ।' (Ibid p. 29). 'एवं गुणालंकाराणां भेदं दर्शयित्वा, शब्दगुणनिरूपणार्थमाह'–(Ibid p. 30). 'शब्दगुणविवेके कृते संप्रत्यर्थगुणविवेचनार्थमाह' – (Ibid p. 36). 'तन्निरूपणार्थमालंकारिकमधिकरणमारभ्यते ।' (Ibid p. 43). 'संप्रत्यर्थालंकाराणां प्रस्तावः, तन्मूलं चोपमेति सैव विचार्यते ।' (Ibid p. 48). 'संप्रत्युपमाप्रपञ्चो विचार्यते'–(Ibid p. 56). 'संप्रति काव्यसमयं शब्दशुद्धिं च दर्शयितुं प्रायोगिकाख्यमधिकरणमारभ्यते । तत्र काव्यसमयस्तावदुच्यते ।' (Ibid p. 68). 'सांप्रतं शब्दशुद्धिरुच्यते ।' (Ibid p. 72).

The above statements will go to show that the topics and subtopics in Vāmana's work are intelligently and superbly interlocked. Therefore, they present the picture of a fine series of links.

Let us, in the end, consider a few cases illustrating the sense 'laying out the table of contents of a work'.

Bhāmaha has enlisted in the following couplet the topics in his work :

"षष्ट्या शरीरं निर्णीतं शतषष्ट्या त्वलंकृतिः ।
पञ्चाशता दोषदृष्टिः सप्तत्या न्यायनिर्णयः ॥
षष्ट्या शब्दस्य शुद्धिः स्यादित्येवं वस्तुपञ्चकम् ।
उक्तं षड्भिः परिच्छेदैर्भामहेन क्रमेण वः ॥" (BKR 6/65-66)

In the kārika reproduced below, दण्डिन् has enumerated the topics he has treated in his काव्यलक्षणम् :

"शब्दार्थालंक्रियाश्चित्रमार्गाः सुकरदुष्कराः ।
गुणा दोषाश्च काव्यानामिति सङ्क्षिप्य दर्शिताः ॥" (DKN 3/186)

राजशेखर has laid out the subject-matter of his काव्यमीमांसा thus :

"अयं प्रकरणाधिकरणसमुद्देशः । १ शास्त्रसंग्रहः, २ शास्त्रनिर्देशः, ३ काव्यपुरुषोत्पत्तिः, ४ शिष्यप्रतिभे, ५ व्युत्पत्ति-कवि-पाकाः, ६ पदवाक्यविवेकः,

७ वाक्यविधयः, ८ काकुप्रकाराः, ९ पाठप्रतिष्ठा, १० काव्यार्थयोनयः, ११ अर्थानुशासनम्, १२ कविचर्या, १३ राजचर्या, १४ शब्दार्थहरणोपायाः, १५ कविविशेषः, १६ कविसमयः, १७ देशकालः, १८ भुवनकोशः, इति कविरहस्यं प्रथममधिकरणमित्यादि ।" (RKM p. 8)

In the same manner, केशवमिश्र has himself explained in the following stanzas the divisions of the subject of his work :

"उपक्रमो दोषगुणावलङ्कारोऽथ वर्णकः ।
सम्प्रदायः कवेस्तस्य सामर्थ्यमथ विश्रमः ॥
अष्टौ रत्नानि दीप्तानि सन्त्यलङ्कारशेखरे ।
चत्वारः स्युरलङ्कारे सम्प्रदाये मरीचयः ।
सामर्थ्ये द्वौ परस्मिंस्तु पञ्चके स्युस्त्रयस्त्रयः ॥" (KAS p. 92)

61.6 Remarks

From the foregoing discussion followed by the illustrative passages, it will be evident that the ancient poeticians know the present yukti in its different shades and had used it expertly in their works.

Sect. 62.0 विपर्यय [Contrariety; inversion]

62.1 Nature

विपर्यय is the reverse or the state of being otherwise/opposite. व्यतिक्रम is its equivalent. The GSP (vide p. 185) gives this definition : "विचारस्यान्यथाभावस्तथा दिष्टोपदिष्टयोः ।
संदेहात्कल्प्यते यत्र स विज्ञेयो विपर्ययः ॥"

62.2 Definitions

(a) From 'उपमितं व्याघ्रादिभिः सामान्याप्रयोगे ।' (PAS 2-1-56) we deduce that if the word expressive of the similarity between the उपमान and the उपमेय is used, then the तत्पुरुष compound is not formed. Similarly, 'प्रोपाभ्यां समर्थाभ्याम् ।' (Ibid 1-3-42) also yields the contrary meaning, which is to be accepted as valid.

(b) "प्रतिलोमेन साधनं विपर्ययः–'विपरीतमतुष्टस्य' (३३-७) इति ।" (KTA p. 459)

(c) "विपर्ययो नाम अपकृष्टाद् प्रतीपोदाहरणम् । यथा–'निदानोक्तान्यस्य नोपशेरते विपरीतानि उपशेरते' (नि. अ. ३) इति ।" (CKS II p. 1030)

(d) "यद्यत्राभिहितं तस्य प्रातिलोम्यं विपर्ययः ।। यथा कृशाल्पप्राणभीरवो दुश्चिकित्स्या इत्युक्ते विपरीतं गृह्यते दृढादयः सुचिकित्स्या इति ।।२१।।" (STS p. 858)

(e) "विपर्ययो नाम उक्तस्यान्यथाभावो विपर्ययः । यथा निदानोक्तानामनुपशयो भवति तद्विपरीतानां चोपशयः ।।१९।।' (TYV App. I p. III) cf. 62.1 above.

(f) "विपर्ययो नाम । उपदिष्टविपर्ययेण लक्षणादिकरणम् । यथोक्तम् (हृ. सू. अ. १६ ३०)–'वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् । स्नेहोद्वेगः क्लमः सम्यक् स्निग्धे, रूक्षे विपर्ययः ।।' इति ।" (VBH p. 582) cf. 62.1 above.

(g) "तस्य प्रातिलोम्यं विपर्ययः ।" (VDP p. 13).

The word तस्य in this definition is to be taken to mean 'प्रकरणस्य', because the present sūtra is preceded by 'प्रकरणानुपूर्वं विधानम्', the sūtra defining the विधान. Thus the full definition of the विपर्यय will be 'प्रकरणस्य प्रातिलोम्यं विपर्ययः ।' meaning, 'the violation of the sequence of the topic, with valid intention, is the विपर्यय.'

(h) "उक्तार्थवैपरीत्येन लक्षणं स्याद् विपर्ययः ।।१९।।" (TYV p. 15) It is to be noted that this as well the (f) above contain the word 'लक्षण'.

The relevant line in the passage enumerating the thirty-six yukti-s reads as under :

"प्रसंगैकान्तनैकान्ताः सापवर्गो विपर्ययः ।।" (Ibid p. 2). This has given an opportunity to some scholars to split the सन्धि in another manner and draw forth अविपर्यय from the above line. NM says so in these words – 'केचिदत्र सन्धिविशेषादकारमापाद्याविपर्यय इत्याहुः ।" (Ibid) and then proceeds to define and discuss elaborately the

अविपर्यय yukti. The अविपर्यय has been defined as 'अपेतविपरीतार्थमविपर्ययमादिशेत् ।' (Ibid), meaning thereby that the text is to be consistently construed taking into account the context of the statement.

(i) "विपर्ययो लक्षणाख्या ह्युद्दिष्टविपर्ययात् ॥" (TY p. 16). cf. 62.1 above.

62.3 PM and OMs

PM—The opposite meaning which is to be accepted as valid.

OMs—(1) To prove a topic with the help of the opposite meaning. (2) To construct a definition carrying the meaning contrary to the stated one. (3) The violation of the sequence of the topics for valid reason.

62.4 Functions

(1) By suggesting the contrary meaning, the author lends fullness to his work, besides attaining the much desired brevity. (2) The reader is required to find out the incompatible (but to be accepted as valid) meaning with a view to understanding the text thoroughly. (3) Thus this yukti completes the scientific work, deliberately left incomplete by the author. (4) The reader is expected to study the text attentively so as to find out the author's intention behind violating the serial order of the topics.

62.5 Applications

In the following stanza, Bhāmaha has suggested that the lovers of good poetry dislike a यमक which lacks familiar words, pleasing saṃdhi-s, virility, clarity and easily pronounceable words :

"प्रतीतशब्दमोजस्वि सुश्लिष्टपदसन्धि च ।
प्रसादि स्वभिधानञ्च यमकं कृतिनां मतम् ॥" (BKR 2/18).

दण्डिन् has expressly used the word विपर्यय in the stanza reproduced below :

"इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृताः ।

एषां विपर्ययः प्रायो दृश्यते गौडवर्त्मनि ॥" (DKN 1/42)

This stanza is to be interpreted carefully. It is to be taken to enumerate the guṇa-s which are popular with the poets of the गौड मार्ग. Those guṇa-s, not stated in so many words but to be understood by applying the present yukti to the above stanza, are :

शैथिल्य, व्युत्पन्नता, वैषम्य, अनुप्रास, परुषता, आकुलत्व, and अत्युक्ति. To these seven guṇa-s are to be added अर्थव्यक्ति, उदारत्व, and समाधि which are common to both the mārga-s, viz., the वैदर्भ and the गौड. Thus, this yukti gives us a complete list of the guṇa-s of the गौड मार्ग.

शोभाकरमित्र has defined the figure सम thus : 'तद्विपर्ययः समम् ॥६१॥' (SAL p. 107). The word तद् herein stands for विषम. The sūtra will then read as 'विषमविपर्ययः समम् ॥' meaning, 'the opposite of the विषम is the सम.'

Vāmana has all praise for the वैदर्भी रीति. In his opinion, the वैदर्भी रीति comprises all excellences. He overtly states so in 'समग्रगुणोपेता वैदर्भी ॥११॥' (VKL p. 4), implying thereby that it contains no blemishes. In the two consecutive sūtra-s, reproduced below, Vāmana has distinguished between the reflective and the unreflective disciples by actually using the term 'विपर्यय' :

'पूर्वे शिष्याः विवेकित्वात् ॥२॥

नेतरे, तद्विपर्ययात् ॥३॥' (Ibid p. 3)

It is he again who has given his readers to understand that the उत्कलिकाप्राय variety of गद्य is just the opposite of the चूर्ण variety. His actual words are :

'अनाविद्धललितपदं चूर्णम् ॥२४॥

विपरीतमुत्कलिकाप्रायम् ॥२५॥' (Ibid p. 12)

His following two passages also employ the present yukti :

"न कर्मधारयो बहुव्रीहिप्रतिपत्तिकरः ॥७॥

तेन विपर्ययो व्याख्यातः ॥८॥" (Ibid p. 70)

'अनुल्बणो वर्णानुप्रासः श्रेयान् ॥९॥' (Ibid p. 47)

While writing the gloss on this sūtra, he says : 'उल्बणस्तु न श्रेयान् ।' (Ibid). Here he has derived the opposite meaning with the help of the विपर्यय. He has exemplified the opposites of माधुर्य and सौकुमार्य with the words "विपर्ययस्तु यथा ।" [Ibid p. 34]

62.6 Remarks

The above discussion firmly establishes that the theorists of Indian Poetics were well aware of the nature and scope of the विपर्यय.

This yukti has an important role to play in a scientific work inasmuch as it enables the reader to understand the unspoken or the unwritten text. It thus performs the same function of a complement (like अर्थापत्ति, प्रत्युत्सार, ऊह्य, वाक्यशेष etc.).

Here one point of importance deserves careful consideration. In both अर्थापत्ति (vide 36 above) and विपर्यय, the opposite meaning has to be accepted. Then, what precisely is the difference between these two yukti-s ? An answer to this question can be given thus : In the अर्थापत्ति, the implied opposite meaning has got to be inferred from the words actually used. On the other hand, in the case of the विपर्यय, generally the very word विपर्यय, or its synonyms विपरीत and न are explicitly used and they signify the opposite meaning which the author intends his readers to understand. Thus, the difference between the above two is obvious.

Sect. 63.0 व्याख्यान [Explanatory exposition].

63.1 Nature

'Communication, narration, speech, lecture, explanation, exposition, interpretation and comment'. are the various meanings

of the word 'व्याख्यान' given in the dictionary (vide SED p. 539). The traditionalists define this word as :

"पदच्छेदः पदार्थोक्तिर्विग्रहो वाक्ययोजना ।

आक्षेपस्य समाधानं व्याख्यानं पञ्चलक्षणम् ॥" (GSP p. 197).

Thus, the व्याख्यान, is a detailed exposition or an interpretation containing explanation.

63.2 Definitions

(a) In connection with the व्याख्यान Dr. Agrawala says : "Atiśaya-varṇana, detailed description or over-loading with details (as in Indriyaṁ Indra-liṅgaṁ Indra-dṛishṭaṁ Indra-sṛishṭaṁ Indra-jushṭaṁ Indra-dattaṁ iti vā, V.2-93)". (IKP p. 309)

(b) "अतिशयवर्णना व्याख्यानम्—'विशेषतश्च संघानां संघधर्मिणां च राजकुलानां द्यूतनिमित्तो भेदः तन्निमित्तो विनाशः इति । असत्प्रग्रहः पापिष्ठतमो व्यसनानां तन्त्रदौर्बल्यात्' (३४७-८) इति ।" (KTA p. 460)

(c) "व्याख्यानं नाम यद् सर्वबुद्ध्यविषयं व्याक्रियते, यथा—'प्रथमे मासि संमूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहः' (शा० अ० ४) इत्यादिनाऽस्मदाद्यविदितार्थव्याकरणम् ।" (CKS II p. 1031)

(d) "तन्त्रेऽतिशयोपवर्णनं व्याख्यानम् ॥ यथा—इह पञ्चविंशतिकः पुरुषो व्याख्यायते अन्येष्वायुर्वेदतन्त्रेषु भूतादिप्रभृत्यारभ्य चिन्ता ॥३३॥" (STS p. 859)

(e) "व्याख्यानं नाम संक्षेपेणोक्तस्यार्थस्य विस्तरेणाख्यानं व्याख्यानम् । ... अथवा स्फुटैः शब्दैरनभिहितं गुरुपारम्पर्यक्रमागतम् ॥" (TYV App. I. p. III)

(f) "व्याख्यानं नाम । यन्मादृशेभ्यो विशिष्टबुद्धिगम्यम् ।" (VBH p. 582).

(g) "तत्रातिशयवर्णनमतिव्याख्यानम् ॥" (VDP p. 13)

The description of pre-eminence, excellence or superiority is अतिव्याख्यान. There is no material difference between the व्याख्यान and the अतिव्याख्यान.

(h) "व्याख्यानमात्मनोक्तानामात्मनैवार्थभाषणम् ॥२३॥"
(TYV p. 25)

Description of the nature of small subtopics.

(i) "विशिष्टबुद्धिगम्यं यज्जातं व्याख्यानमेव तद् ॥" (TY p. 16)
This is the reiteration of (f) above.

63.3 PM and OMs

PM—A detailed description or explanation of a topic.

OMs—(1) Explanation of an outstanding feature of a subject. (2) Full explanation of the entire knowable topic. (3) Exposition of a distinguishing feature. (4) Detailed description of a previously briefly described topic. (5) To understand through traditional instruction that which has not been stated in clear words. (6) Knowledge of a subject only with a meditative vision. (7) Description of the small parts of a large topic. (8) Thus this yukti is pregnant with many shades of meaning.

63.4 Functions

(1) The author of a scientific work can discuss, in detail, the small subtopics of a large subject. (2) The author can focus his reader's attention on pre-eminent features of a subject. (3) This yukti gives an opportunity to the author to describe to his readers what he (the author) has known with his contemplative (ascetic) vision. (4) It enables the reader to know, in detail, all the knowable aspects of a subject. (5) It also acquaints the reader with the supreme features of a subject. (6) It retains the importance of the method of traditional instruction and the योगिदृष्टि (the contemplative vision of an ascetic).

63.5 Applications

An attempt will be made here to illustrate the maximum number of facets of this yukti.

Bhāmaha's treatment of the subject of the 'Similarity in the figure उपमा' is a good instance of the व्याख्यान. In this connection, the following stanzas can be perused :

"सर्वं सर्वेण सारूप्यं नास्ति भावस्य कस्यचित् ।
यथोपपत्ति कृतिभिरुपमासु प्रयुज्यते ॥" [BKR 2/43]
"अखण्डमण्डल: क्वेन्दु: क्व कान्ताननमद्युति ।
यत्किञ्चित्कान्तिसामान्याच्छशिनैवोपमीयते ॥" [Ibid 2/44]
"किञ्च काव्यानि नेयानि लक्षणेन महात्मनाम् ।
दृष्टं वा सर्वसारूप्यं राजमित्रे यथोदितम् ॥" [Ibid 2/45]
"यस्यातिशयवानर्थ: कथं सोऽसम्भवो मत: ।
इष्टं चातिशयार्थत्वमुपमोत्प्रेक्षयोर्यथा ॥" [Ibid 2/50]
'न सर्वसारूप्यमिति विस्तरेणोदितो विधि: ।' [Ibid 2/60]

In the above stanzas Bhāmaha has made a detailed exposition of the topic ('the similarity in upamā'), with illustrations, with arguments and even with the use of the word अतिशय. He has also invited the reader's attention to his independent view-point through this exposition.

केशवमिश्र has devoted one full मरीचि (section) to the discussion of the उपमा in all its aspects [vide KAS pp. 32-34]. Then in the stanza, reproduced below, he has mentioned the excellence of the figure उपमा :

'अलंकारशिरोरत्नं सर्वस्वं काव्यसम्पदाम् ।
उपमा कविवंशस्य मातैवेति मतिर्मम ॥' [Ibid p. 34]

In the same manner, he has stated the most distinguishing feature of the उत्प्रेक्षा in the following stanza :

"सर्वालङ्कारसर्वस्वं कविकीर्तिविवर्धिनी ।
उत्प्रेक्षा हरति स्वान्तमचिरोढा स्मितादिव ॥" [Ibid p. 36]

Is this not the apt description of the अतिशय [excellence] of the उत्प्रेक्षा ?

केशवमिश्र, again, enumerates all the varieties of the causes of the knowledge of similarity, in a pretty long section (Ibid

pp. 56-58) and then concludes the discussion of this topic with the mention of the extraordinariness of the poetic composition in following words :

"कवीनां घटनाऽप्येव चराचरविलक्षणा ।
अकर्तुमन्यथाकर्तुं कर्तुं या क्षमते जगत् ।" (Ibid p. 58)

राजशेखर's general procedure is to mention a topic briefly at the outset and to furnish its details later. Let us peruse some instances of this favourite procedure of his :

In the discussion of the subject as to what is chiefly instrumental to a poetic composition, he has briefly stated in the beginning that प्रतिभा (the poetic muse) is born of शक्ति (a faculty different from and superior to the poetic muse—RKM p. 57). Thereafter he proceeds to make the following points :— The प्रतिभा causes the words, meanings, figures etc., to flash in the poet's mind; a person blessed with the प्रतिभा can see even invisible objects; मेधाविरुद्र and others, though born blind, were good poets; a great poet can describe merely with the help of the प्रतिभा, the places which he has not actually seen; the प्रतिभा is of two types—कारयित्री (that which causes a poetic composition) and भावयित्री (that which appreciates a poetic composition); these two types have many subvarieties, on the basis of which the poets are classified; there are many kinds of appreciator; rarely do we come across an appreciator who is not jealous; it is the appreciator alone who spreads the name and fame of a good poet.

It is to be noted that all the above points are vitally connected with the central topic, viz., the प्रतिभा.

In Vāmana's work, the व्याख्यान is visible in many forms. Let us peruse them one by one.

Vāmana clarifies the relation of the guṇa-s with the वैदर्भी रीति in 'समग्रगुणोपेता वैदर्भी ॥११॥' (VKL p. 4).

Thereafter he pinpoints the excellence (अतिशय) of the वैदर्भी in the following stanza :

"सति वक्तरि सत्यर्थे सति शब्दानुशासने ।
अस्ति तन्न विना येन परिस्रवति वाङ्मधु ।।" (Ibid p. 5)

It is Vāmana again who has discussed, in detail, the types of the excellent yamaka-s formed by the splitting up of the syllables. He has given the definitions and illustrations of three types of such yamaka-s, viz., शृङ्खला, परिवर्तक and चूर्ण (Ibid pp. 45-46). This discussion exposes Vāmana's analytical faculty (as also his fine aesthetic sense).

Again, in his work we come across an explanatory exposition of the kāvyāṅga-s. First, he divides them broadly into the लोक, the विद्या and the प्रकीर्ण ('लोको विद्या प्रकीर्णं च काव्याङ्गानि ।।१।।' Ibid p. 8). Then he enumerates the subdivisions of each of these broad divisions thus :—

"लोकवृत्तं लोकः ।।२।।" (Ibid)

"शब्दस्मृत्यभिधानकोशच्छन्दोविचितिकलाकामशास्त्रदण्डनीतिपूर्वा विद्याः ।।३।।" (Ibid)

"लक्ष्यज्ञत्वमभियोगो वृद्धसेवावेक्षणं प्रतिभानमवधानं च प्रकीर्णम् ।।११।।" (Ibid p. 10)

This detailed explanation is both worth reading as well as worth contemplating.

We turn to yet another instance of this yukti in Vāmana's work. He firmly maintains that the उपमा is at the root of all the figures of sense. He, therefore, devotes one full अध्याय (Ibid pp. 48-56) to the detailed discussion of the उपमा. The discussion comprises the definitions of काव्योपमा and कल्पितोपमा, the varieties of उपमा, viz, the पदार्थनिष्ठा, वाक्यार्थनिष्ठा, पूर्णा, लुप्ता and others, the purposes of employment of the उपमा and the blemishes of उपमा. Thus, he has treated all the possible aspects of the knowable subject, 'उपमा.'

No predecessor of Vāmana had ever attempted a classification of the गुण समाधि. The credit of the detailed classification

of the समाधि goes to Vāmana. He begins the discussion of the topic with the definition of the term समाधि. ('अर्थदृष्टिः समाधिः ।' — Ibid p. 39). Then he mentions the two varieties of अर्थ, viz., अयोनि and अन्यच्छायायोनि (Ibid pp. 39-40). Further, he subdivides these two varieties into व्यक्त and सूक्ष्म which latter he divides still further into भाव्य and वासनीय (Ibid p. 40). He has not only defined all these types and subtypes but has also quoted passages which illustrate them. In this manner, he has treated ten divisions of समाधि. This treatment, altogether novel as it is, can be attributed either to his गुरुपरम्परा or to his meditative vision (योगिदृष्टि).

63.6 Remarks

It is evident from the above discussion that the theorists in the field of poetics have imbibed the very nature and spirit of the व्याख्यान hand ave given it a masterly treatment.

Sect. 64.0 संशय [Doubt, irresolution, indecision].

64.1 Nature

The GSP (vide p. 209) has defined this term variously as : 'अनवधारणज्ञानम् । संदिग्धार्थनिश्चयः । कोटिद्वयावलम्बनोर्थः । एकधर्मिकविरुद्धभावाभावप्रकारकज्ञानम् यथा स्थाणुर्वा पुरुषो वेति । एकत्र भासमानविरुद्धनानाकोटिकज्ञानम् । एकस्मिन्धर्मिणि विरुद्धकोटिद्वयावगाहिज्ञानम् ।'

In fine, the संशय is the lack of determination because either the nature of the thing perceived is doubtful or the perception is both positive and negative simultaneously or it embraces the mutually opposite properties at one and the same time.

64.2 Definitions

(a) According to Dr. Agrawala (vide IKP p. 309) PA's sūtra, 'विप्रतिषेधे परं कार्यम् ।' (PAS 1-4-2) illustrates the present yukti. But the presence of this yukti is not felt in the above sūtra.

(b) "उभयतो हेतुमानर्थः संशयः—'क्षीणलुब्धप्रकृतिमपचरितप्रकृतिं वा' (२९४-१६) इति ॥" (KTA p. 459)

(c) "संशयो नाम विशेषाकांक्षानिर्धारितोभयविषयज्ञानं, यथा—'मातरं पितरं चैके मन्यन्ते जन्मकारणम्। स्वभावं परनिर्माणं यदृच्छां चापरे जनाः' (सू० अ० ११) इत्यादिनोक्तः संशयः।" (CKS II p. 1031)

(d) "उभयहेतुदर्शनं संशयः। यथा—तलहृदयाभिघातः प्राणहरः, पाणिपादच्छेदनमप्राणहरमिति ॥३२॥" (STS p. 859)

cf. (b) above as also 'कोटिद्वयावलम्बनोर्थः' in 64.1 above.

(e) "संशयो नाम विरुद्धानां पक्षाणामनिश्चयः संशयः ॥" (TYV App. I. p. III)

(f) "संशयो नाम। साकांक्षत्वमनिश्चितवस्तुविज्ञानम्।" (VBH p. 582)

(g) "उभयतो हेतुदर्शनं संशयः।" (VDP p. 13)

This is almost the same as (d) above.

(h) "निर्धारितानामर्थानामव्यवस्था तु संशयः ॥२४॥" (TYV p. 25)

According to NM, uncertainty in regard to the definite topics is removed by taking the particle 'च' to mean 'or', instead of its usual meaning 'and' (Ibid). This, however, is an arbitrary way of determining the meaning.

(i) "संशयो नाम साकांक्षं विज्ञेयं यदनिश्चितम् ॥" (TY p. 17)

This corresponds with (f) above.

64.3 PM and OMs

PM—Indetermination.

OMs—(1) Indecision about either of the two sides of a problem because both the sides can be equally powerfully argued out. (2) The doubt arising from the knowledge of two mutually opposite views. (3) Uncertainty about a definite topic. (4) Indeterminable knowledge because of expectancy.

64.4 Functions

(1.) This yukti enables the author to present to his reader 'both the sides of a coin', that is to say, 'the opposite views concerning a topic' or 'powerful arguments both for and against'. (2) It acquaints the reader with (a) both the sides of a problem, (b) the ways and means of clearing the indecision and (c) the precise meaning of a word used in a particular context.

64.5 Applications

In the twelfth chapter of his काव्यमीमांसा, राजशेखर has posed a very interesting question whether it is likely to occur to one's mind an altogether new subject for a poetic composition ?

The relevant extract from the काव्यमीमांसा is reproduced below to facilitate correct understanding of the problem :

"'पुराणकविक्षुण्णे वर्त्मनि दुरापमस्पृष्टं वस्तु, ततश्च तदेव संस्कर्तुं प्रयतेत', इति आचार्याः । 'न' इति वाक्पतिराजः ।

'आसंसारमुदारैः कविभिः प्रतिदिनगृहीतसारोऽपि ।
अद्याप्यभिन्नमुद्रो विभाति वाचां परिस्पन्दः ॥'

तत्प्रतिभासाय च परप्रबन्धेष्ववदधीत । 'तदवगाहने हि तदेकयोनयोऽर्थाः पृथक्-पृथक् प्रथन्ते' इत्येके । 'तत्रत्यानामर्थानां छायया परिवृत्तिः फलम्' इत्यपरे । 'महात्मनां हि संवादिन्यो बुद्धय एकमेवार्थमुपस्थापयन्ति, तत्परित्यागाय तानाद्रियेत' इति च केचित् । 'न' इति यायावरीयः । सारस्वतं चक्षुरवाङ्मनसगोचरेण प्रणिधानेन दृष्टमदृष्टं चार्थजातं स्वयं विभजति ।" (RKM pp. 195-197)

The gist of the above passage is as under :

Some scholars maintain that there is not a single subject which has not been touched upon by ancient poets. Other scholars do not accept this view. They hold that there are numerous topics which have not yet been touched upon by the ancient poets. This, then, forms an indeterminable subject. Equally powerful arguments can be advanced in support of both

the above views. Those who uphold the former view advise the budding poets to re-shape the subjects used by the ancient poets. Vākpatirāja agrees to differ with these ācarya-s. He firmly believes that there are yet innumerable subjects on which poems have not been composed at all. He advises the beginners to read the poetic compositions written by other poets to find out the unused subjects. Here again a doubt arises as to whether the reading of others' compositions will really help one know of the subjects unhandled so far ? Some thinkers opine that the compositions based on the same subject (but written by different authors) appear to be different from one another (although they really are not so). Other thinkers feel that a beginner feels inspired to compose his own poems by making a few changes in others' compositions. A third group of scholars maintains that the great men think alike. To avoid this oneness of thoughts, it is desirable for a novice to go through others' compositions. Thus the different schools of ācarya-s are divided on this issue. This is an instance of संशय which latter has been removed by राजशेखर. He argues that the spiritual vision, aided by meditation transgressing the speech and mind, distinguishes between the things seen and the things unseen. In other words, the spiritual vision (aided by the meditation) can determine whether a particular subject has been handled before or is completely new.

64.6 Remarks

There is congruence between the present yukti and the विकल्प considered previously under Sect. 60. But it is unreal. The spheres of activity of both are different from each other. Therefore, both should find place in the tantrayukti-scheme.

Sect. 65.0 समुच्चय [Collection, combination, multitude]

65.1 Nature

It is an assemblage of things which are irrespective or independent of one another. Traditionally it has been defined as 'परस्परनिरपेक्षाणामनेकेषामेकस्मिन्नन्वयः ।' (GSP p. 217). It is gene-

rally denoted by the particle 'च' which expresses union (and, also, as well as, etc.)

65.2 Definitions

(a) PA's 'इति च ।' (PAS 1-1-25), 'अकर्मकाच्च ।' (Ibid 1-3-45), 'छन्दसि शायजपि ।' (Ibid 3-1-84) and a host of other sūtra-s (Ibid 1-1-38, 1-1-74, 1-2-28, 1-2-44, 1-4-12, 3-3-132 etc.) illustrate the present yukti. PA uses both च and अपि to express union.

(b) "अनेन चानेन चेति समुच्चयः—'स्वसञ्जातः पितृबन्धूनां च दायादः' (१७५-१४) इति ।" (KTA p. 461)

There is a symmetry of construction in the definitions of the समुच्चय and the विकल्प [vide 60.2 (b)]

(c) "समुच्चयो नाम यदिदं चेदं चेति कृत्वा विधीयते; यथा—'वर्णश्च स्वरश्च' (इं० अ० १) इत्यादि ।" (CKS II p. 1031)

(d) "इदं चेदं चेति समुच्चयः । यथा—मांसवर्गे एणहरिणादयो लावतित्तिरिशारङ्गाश्च प्रधानानीति ॥३८॥" (STS p. 859)

This, it be noted, is symmetrical in construction with 60.2 (d).

(e) "समुच्चयो नाम एकस्मिन् विहिते तदविरोधेन तत्रैव द्वितीयस्य विधानं समुच्चयः । यथा वातस्योपक्रमः स्नेहः स्वेद इत्यादि ।"
(TYV App. I. p. III)

(f) "समुच्चयो नाम, यथा (हृ० सू० अ० १८/२९)—'पेयां विलेपीमकृतं कृतं च यूषं रसं' च समुच्चिनोति···।' (Ibid App. III. p. XII).

It is evident that Aruṇadatta has not defined this yukti. But from the example he has cited, it is clear that he too takes the समुच्चय to mean 'combination' or 'union'.

(g) 'इदं चेदं चेति समुच्चयः ।' (VDP p. 14)

This is the same as (d) above. In the case of विकल्प also, the VDP has simply imitated STS.

(h) "समुच्चयस्तु योग्यत्वमुक्तानां तु प्रदर्शयेत् ॥२९॥"
(TYV p. 28)

(i) "समुच्चिनोति यद्वाक्ये बहून् स हि समुच्चयः ।" (TY p. 18)

65.3 PM and OMs

PM—A collection or multitude generally denoted by the indeclinable particle 'च'.

OMs—(1) Two references or statements, made one after another, relating to topics which are unopposed to each other. (2) To show that the things spoken of are mutually compatible to co-exist. (3) To combine many things in one statement.

65.4 Functions

(1) This yukti enables the author to bring together all the topics which are consistent with one another and, therefore, can co-exist. (2) It acquaints the reader with the mutually unopposed topics. (3) It shows the reader how different topics and subtopics are to be combined and interpreted. (4) It also helps reduce the expanse of a scientific work.

65.5 Applications

The following sūtra-s composed by Gulābarāo Mahārāja symbolize the present yukti :

'आनन्दो द्विविधः भोगरूपः स्वयंरूपश्च ॥' (GSR p. 291)

'ईश्वरो जीवश्च ॥२॥' (Ibid p. 292)

'तृतीयया भक्तिज्ञानप्राप्तिश्च ॥१३॥" (Ibid p. 294)

In the sūtra-s reproduced below the presence of च is to be taken for granted.

"ईश्वरो द्विविधः कविः कर्तेति भेदात् ॥१०॥" (Ibid p. 291)

"उच्छिष्टो भोक्ता साक्षीति भेदात् ॥६॥" (Ibid p. 293)

"स्फूर्तिस्त्रिधा नैसर्गिकी वैचारिकी स्वयं भेदात् ॥१॥" (Ibid)

The following examples of the समुच्चय can very easily be located in the अलंकारशेखर of केशवमिश्र :

'विसन्धि सन्धिविरहो विरुद्धसन्धिश्च ।।' (KAS p. 16)

'लाटानुप्रासश्छेकानुप्रासश्च ।।' (Ibid p. 30)

In Hemacandra's काव्यानुशासन, we come across such instances as 'काव्यं प्रेक्ष्यं श्रव्यं च ।' (HKN p. 379), 'प्रेक्ष्यं पाठ्यं गेयं च ।' (Ibid), etc.

Vāmana has also employed this yukti in the passages quoted below :

"सा त्रिधा-वैदर्भी गौडीया पाञ्चाली चेति ।।९।।" (VKL p. 4)

"लोको विद्या प्रकीर्णं च काव्यांगानि ।।१।।" (Ibid p. 8)

"लक्ष्यज्ञत्वमभियोगो वृद्धसेवावेक्षणं प्रतिभानमवधानं च प्रकीर्णम् ।।११।।" (Ibid p. 10)

"गद्यं वृत्तगन्धि चूर्णमुत्कलिकाप्रायं च ।।२२।।" (Ibid p. 12)

In the above penultimate passage the author has clubbed many things together.

We now turn to a peculiar passage wherein 'वा' is used in the sense of 'च'. The passage runs as under :

"वाच्यं च ध्वन्यात्मरसांगं रसाभासांगं वा, अभिनेयार्थमनभिनेयार्थं वा, उत्तमप्रकृत्याश्रयं तदितराश्रयं वेति बहुप्रकारम् ।" (ADV p. 274).

The author of the gloss 'दीधिति' has observed thus : 'वाशब्दाः समुच्चयार्थकाः ।' (Ibid).

64.6 Remarks

We have noticed earlier [vide 64.2 (h)] that sometimes 'च' denotes विकल्प. Here we find that वा denotes समुच्चय. A विकल्प splits, whereas a समुच्चय joins. Thus, their functions are exactly the opposite of each other. In view of this, a reader has to be very careful while interpreting the particles च and वा.

Since the authors are very often required to bring similar topics together, they frequently resort to this yukti. It is thus a very common device.

Sect. 66.0 सम्भव [Possibility; compatibility].

66.1 Nature

There are certain things which generally co-exist or are very closely associated with one another. Generally, a Brahmin is a learned person. In other words Brahminhood and learning co-exist. Therefore, they say : सम्भवति ब्राह्मणे विद्या. Similarly, there is a सुभाषित which says—'संयोगो हि वियोगस्य संसूचयति सम्भवम्'. (For, the union suggests the possibility of separation). In normative sciences there are certain phenomena which are not governed by hard and fast rules. In respect of such phenomena, the scientist can only mention some possibilities. To be able to do so, he takes the help of the सम्भव yukti.

66.2 Definitions

[a] PA does not appear to have used this yukti.

[b] It has not been discussed by KT either.

[c] "सम्भवो नाम यद्यस्मिन्नुपपद्यते स तस्य सम्भवः यथा—मुखे पिप्लुव्यंगनीलिकादयः सम्भवन्तीत्यादि ।" [CKS II p. 1031]

[d] STS does not recognize this device.

[e] 'सम्भवो नाम किमप्यन्यत्रादर्शनाद्येन नियमेन स्थाप्यते स सम्भवः ।" [TYV App. I. p. IV]

[f] "सम्भवो नाम । उपपत्तिर्यस्मिन्नुपपद्यते अनुपदिष्टे ।" [VBH p. 583].

As per the example cited by Aruṇadatta, the सम्भव means 'the implied advice'. After commenting on the example, he advises 'एवमन्यत्रापि सम्भवार्थो योज्यः ।' [TYV App. III. p. XIII]

[g] The VDP does not define this yukti.

[h] "सम्भवो भावयेद् युक्त्या तन्त्रार्थमनुरूपया ।।३६।।" [Ibid p. 33]

[i] "सम्भवो नाम चोत्पत्तिरुपदिष्टेतरं च यद् ।

येनोपपद्यते……………इति सम्भवः ।।" [TY p. 20]

This corresponds with [f] above.

66.3 PM and OMs

PM – A Mention of that which is possible in a particular situation.

OMs—[1] To establish, by means of a rule, what is not found elsewhere. [2] The implied advice. [3] To conceive a topic by means of a compatible inference.

66.4 Functions

[1] This yukti facilitates the mention of the possibilities. [2] It compels the reader to find out the unexpressed or the implied advice by means of a suitable inference.

66.5 Applications

A peculiar example of this yukti is noticed in Vāmana's work. After discussing conclusively the purpose of poetic composition in the first section of his work, Vāmana sets out to consider the question as to who are qualified or competent to become poets. In this connection he observes :

"अरोचकिन: सतृणाभ्यवहारिणश्च कवय: ।।१।।

इह खलु द्वये कवय: सम्भवन्ति–अरोचकिन:, सतृणाभ्यवहारिणश्चेति । अरोचकिसतृणाभ्यवहारिशब्दौ गौणार्थौ । कोऽसावर्थ: ? विवेकित्वमविवेकित्वं चेति ।"
[VKL pp. 2-3].

It should be noted that Vāmana has used the very word सम्भवन्ति. This leads us to infer that he is familiar with the सम्भव yukti.

66.6 Remarks

This yukti has found place in five source-books only out of the nine ones considered in this work. We can deduce from this state of affairs that कौटल्य, सुश्रुत and the compiler of the VDP do not feel like recognizing this yukti. Moreover, we hardly come across an instance of this yukti in works on Poetics. Another point which deserves a mention here is that Caraka, Indu (the commentator of the CKS), NM and his anonymous disciple,

have all concluded their exposition of the tantrayukti-doctrine after the discussion of the present yukti, as will be evident from their following statements :

"इत्येताः षट्त्रिंशत् तन्त्रयुक्तयो व्याहृताः ।" (CKS II p. 1031)

"एवं तन्त्रयुक्तयः ।" (TYV App. I. p. IV)

"इत्यधिकरणादिसम्मतान्तं षट्त्रिंशत्सङ्ख्यास्तन्त्रयुक्तयः ।" (Ibid p. 33)

"प्रोक्ताः षट्त्रिंशत् तन्त्रयुक्तयः ।" (TY p. 20)

Its conceptual correspondence with the other yukti-s will be considered later at the proper place.

Sect. 67.0 स्वसंज्ञा [A technical name, a terminological word]

67.1 Nature

A संज्ञा means a name. It introduces the संज्ञिन् in brief. ('सङ्क्षेपेण ज्ञायते यया ।' – GSP p. 212). An author of a scientific subject is very often required to refer to scientific concepts, objects, phenomena etc. For this purpose he uses special names which are known as technical terms. Every science has its own set of technical terms or terminology. There are some technical names which are commonly shared by different sciences, but generally there is at least a slight difference of meaning even in such common usages.

67.2 Definitions

(a) PA has used scores of technical terms like वृद्धिः (PAS 1-1-1), गुण (Ibid 1-1-2), संयोग (Ibid 1-1-7), अनुनासिक (Ibid 1-1-8), सवर्ण (Ibid 1-1-9), प्रगृह्य (Ibid 1-1-11), संख्या (Ibid 1-1-23), निष्ठा (Ibid 1-1-26), सर्वनाम (Ibid 1-1-27), अव्यय (Ibid 1-1-37), संप्रसारण (Ibid 1-1-45), उपधा (Ibid 1-1-65), उदात्त (Ibid 1-2-29), कर्मधारय (Ibid 1-2-42), धातु (Ibid 1-3-1), कर्ता (Ibid 1-4-54), द्विगु (Ibid 2-1-52) etc. Of these, some like गुण, सवर्ण, अव्यय, उदात्त etc., are used in other sciences as well, but with different connotations. For instance, the concept of

गुण in grammar is not the same as that in Poetics. The same is the case with the term उदात्त.

Besides the above terms, PA has used some symbols like घु (Ibid 1-1-20), घ (Ibid 1-1-22), टि (Ibid 1-1-64), घि (Ibid 1-4-7) etc., which, to a layman, may appear to be meaning-less, but in PA's system they denote definite scientific concepts. There are about a hundred terms of this nature in PAS, a few of which PA has borrowed from his predecessors and the rest he has coined himself.

(b) "परैः असंमितशब्दः स्वसंज्ञा—'प्रथमा प्रकृतिस्तस्य भूम्यनन्तरा द्वितीया, भूम्येकान्तरा तृतीया' (274-10) इति ।" (KTA p. 460)

(c) 'स्वसंज्ञा नाम या तन्त्रकारैर्व्यवहारार्थं संज्ञा क्रियते यथा—'जेन्ताक-होलाकादिका संज्ञा ।" (CKS II p. 1031)

(d) "अन्यशास्त्रासामान्या स्वसंज्ञा । यथा मिथुनमिति मधुसर्पिषोर्ग्रहणं, लोकप्रसिद्धमुदाहरणं वा ॥३४॥" (STS p. 859)

डल्हण's gloss on this reads as under :

'स्वसंज्ञामाह—अन्यशास्त्रासामान्या स्वसंज्ञेत्यादि । अन्यानि शास्त्राणि आयुर्वेदादपराणि व्याकरणादीनि तेषु, असामान्या असाधारणा, तत्राननुगता स्वशास्त्रेष्वेव प्रयोजनवतीत्यर्थः । उदाहरणमाह—यथा मिथुनमित्यादि । ननु, स्वसंज्ञाप्रणयनं व्यवहारार्थं क्रियते, न चात्र मिथुनसंज्ञया यन्मधुसर्पिषोर्ग्रहणं तद्द्वारेण व्यवहारो दृश्यते ? उच्यते-उदाहरणमात्रमेतद्यथाकथंचिदिति । अत एव पक्षान्तरमाह लोके प्रसिद्धमुदाहरणं वा । स्वसंज्ञया ग्राह्यमित्यर्थः । यथा चतुर्षु स्नेहेषु महास्नेहसंज्ञा ।" (TYV App. p. xxxix)

(e) "स्वसंज्ञा नाम या स्वतन्त्रे एव अन्यस्मिञ्छास्त्रे न श्रूयते सा स्वसंज्ञा । यथा आपानोजेन्ताक इत्येवमादि ॥२७॥" (Ibid App. I. p. III)

(f) "स्वसंज्ञा नाम । तंत्रकारैः स्वतंत्रसंव्यवहारार्थं प्रणीता सती परतंत्रेषु न व्यवहरति । यथा शाखा रक्तादयस्त्वक्चेति ।" (VBH p. 582)

(g) "परैरसङ्गतः शब्दः स्वसंज्ञा ।" (VDP p. 13)

(h) "स्वसंज्ञा सा तु या संज्ञा स्वतन्त्रेष्वेव दृश्यते ॥२७॥" (TYV p. 26)

(i) "तन्त्रकारैः स्वतन्त्रेषु प्रणीता परतन्त्रके ।
न प्रसिद्धा हि या संज्ञा स्वसंज्ञा सा प्रकीर्तिता ॥" (TY p. 18)

67.3 PM and OMs

PM—A technical term.

OMs—[1] A term used in a specific sense in a particular discipline but not so used in other disciplines. [2] A term coined for efficient usage. [3] A popular example. [4] A term unknown to other sciences.

67.4 Functions

[1] A स्वसंज्ञा is a *sine qua non* inasmuch as every 'scientific meaning' is to be expressed through a technical term. [2] A scientific author can, with the help of a स्वसंज्ञा, express the precise meaning of a scientific/technical concept. [3] It enables the reader to comprehend a scientific subject exactly, fully and unaffectedly.

67.5 Applications

Since the Poetics is an independent branch of knowledge, it has got its own terminology. For example, Bhāmaha has used the following terms in his work :

सर्गबन्ध [BKR 1/18], अभिनेयार्थं काव्य [Ibid 1/24], अनिबद्ध काव्य [Ibid 1/30], नेयार्थं दोष [Ibid 1/37], रसवद् अलंकार [Ibid 3/1] etc.

The RKM has employed a large number of technical names, a few of which are mentioned below :

अन्ययोनि, निह्नुतयोनि and अयोनि types of meaning [Ibid p. 197], प्रतिबिम्बकल्प, आलेख्यप्रख्य, तुल्यदेहितुल्य and परपुरप्रवेशसदृश subtypes of the above meanings [Ibid], the varieties of प्रतिबिम्बकल्प, viz., व्यस्तक, खण्ड, तैलबिन्दु, नटनेपथ्य, छन्दोविनिमय, हेतुव्यत्यय, सङ्क्रान्तक, and सम्पुट [Ibid p. 204], the varieties of आलेख्यप्रख्य and others viz., समक्रम, विभूषणमोष, व्युत्क्रम, विशेष, उत्तंस, नटनेपथ्य, एकपरिकार्य,

प्रत्यापत्ति, विषयपरिवर्त, द्वन्द्वविच्छित्ति, रत्नमाला, संख्योल्लेख, चूलिका, विधाना-पहार, माणिक्यपुंज, कन्द, हुड्‌डयुद्ध, प्रतिकञ्चुक, वस्तुसंचार, धातुवाद, सत्कार, जीवञ्जीवक, भावमुद्रा, तद्विरोधि [Ibid pp. 211-232]. etc. Unless these terms are adequately explained, none will be able to grasp their meanings.

The terms like रीति, वैदर्भी, गौडीया, पाञ्चाली, [VKL p. 4], लोक, विद्या, काव्याङ्ग [Ibid p. 8], लक्ष्यज्ञत्व, अभियोग, वृद्धसेवा, अवेक्षण, प्रतिभान, अवधान [Ibid p. 10], असाधु, कष्ट, ग्राम्य, अप्रतीत, अनर्थक (Ibid p. 15), व्यर्थ, एकार्थ, संदिग्ध, अप्रयुक्त, अपक्रम, लोकविरुद्ध, विद्याविरुद्ध (Ibid p. 23), काव्यसमय, शब्दशुद्धि (Ibid p. 68) etc., used by Vāmana are all svasañjā-s.

Since the point under consideration is self-evident, the list of the terms need not be lengthened.

67.6 Remarks

In Sect. 52.6 we have touched upon the point of distinction between the पदार्थ and the स्वसंज्ञा. Now that we have considered the स्वसंज्ञा fully, it is possible to distinguish between the two. The पदार्थ is concerned with the meaning of a word, whereas the स्वसंज्ञा is concerned with the word itself. The पदार्थ includes the meaning of the sūtra also, whereas the स्वसंज्ञा has nothing to do with the सूत्रार्थ. The स्वसंज्ञा is a specific term, while the पदार्थ is not so. Thus their nature or character is different.

Sect. 68.0 हेत्वर्थ [Statement of cause; for; because]

68.1 Nature

हेतु means 'a cause or reason'. हेत्वर्थ means 'for the reason that'. The हेतु causes the knowledge of that which is to be accomplished. Generally, the word expressing the हेतु is in the ablative case. Sometimes it is also in the instrumental case. The indeclinable हि is also often employed to denote the हेतु.

68.2 Definitions

(a) 'तदशिष्यं संज्ञाप्रमाणत्वात् ।' (PAS 1-2-53) is a telling instance of the use of the हेत्वर्थ.

(b) "हेतुरर्थसाधको हेत्वर्थः—'अर्थमूलौ हि धर्मकामौ' (१३.२) इति ।" (KTA p. 458)

Here 'हि' denotes the हेतु.

(c) "हेत्वर्थो नाम यदन्यत्राभिहितमन्यत्रोपपद्यते, यथा—'समानगुणाभ्यासो हि धातूनां वृद्धिकारणम्' (सू. अ. १२) इति वातमधिकृत्योक्तं, तत्र वातस्य इति वक्तव्ये यदयं समानशब्दं धातूनामिति करोति, तेन यथा वायोस्तथा रसादीनामपि समानगुणाभ्यासो वृद्धिकारणमिति गम्यते ।" (CKS II p. 1030)

(d) "यदन्यदुक्तमन्यार्थसाधकं भवति स हेत्वर्थः । यथा मृत्पिण्डोऽद्भिः प्रक्लिद्यते तथा माषदुग्धप्रभृतिभिर्व्रणः प्रक्लिद्यते इति ॥११॥" (STS p. 858)

(e) "हेत्वर्थो नाम यदेकत्रोच्यमानमन्यत्रापि तथैवोपयुज्यते । यथा तत्रैकैकत्र शाखायामित्याद्यवेध्योक्त्या शेषा वेध्या इति गम्यते ॥३॥" (TYV App. I. p. I)

This corresponds with अर्थापत्ति (Sect. 37)

(f) "हेत्वर्थो नाम । यदन्यप्रस्तावोक्तमन्यत्रापि वोपपद्यते । यथा । 'तत्रैकैकं च शाखायां शतं तस्मिन्न वेधयेत् । सिरां जालन्धरां नाम तिस्रश्चाभ्यन्तराश्रिताः ॥' इत्यादि ।...तदेतेभ्यो विशेषवचनेभ्योऽनुमीयते शेषा वेध्या इत्यन्यथैतानि वचांसि निरर्थकानि स्युरिति ॥" (VBH p. 582). cf. (c) above.

(g) "तदन्यद्युक्तिमदर्थस्य साधनं स हेत्वर्थः ।" (VDP p. 13)

(h) "हेत्वर्थो हेतुनैव स्यात् तत्तदर्थप्रकाशनम् ॥३॥

यथा—'रोगस्तु दोषवैषम्यम्' (अ० हृ० सू० १.२९) इत्यादौ रोगो नाम दोषवैषम्यहेतुः । नतु दोषवैषम्यम् । तत्तु वृद्धिः क्षयो वा । अतो हेतोरेव रोगः । अत्र तुन्देन रोगोऽपि दोषवैषम्यस्य हेतुरिति द्योतयति ।" (TYV p. 4)

(i) "हेत्वर्थो नाम यदन्यत्प्रस्तावोक्तमन्यत्रापि तथैवापद्यते ।...हेतुना सह यत्रोक्तिः स हेत्वर्थः प्रकीर्तितः ।" (TY pp. 7-8)

This is almost the same as (f) above.

68.3 PM and OMs

PM—For the reason that; because.

OMs—(1) A cause, expressed through हि, establishing/proving a matter. (2) A cause described as effective in respect of one subject is equally effectively applicable to another subject as well. (3) Proving a subject by means of an illustration. (4) The meaning not actually expressed is inferred from the words used. (5) An additional proof of the subject. (6) A cause explaining itself and also illuminating the meaning of the subject.

68.4 Functions

(1) By means of the हेत्वर्थ, the author can prove a topic/subject convincingly either through हि or through the mention of an operative cause or through an apt illustration. (2) This yukti enables the author to account for the cause and to throw light on the meaning of the subject-matter by employing a single word. Thus the brevity, much desired in a scientific work, is easily attained. (3) The हेत्वर्थ directs the reader to find out the cause-and-effect relations among different subjects. (4) It also provides him with a means to infer an unexpressed meaning, to prove an implied subject with an operative cause and to interpret an illustration as an argument. (5) Thus, it demands of the reader very attentive and critical reading of a scientific work.

68.5 Applications

The following passages reproduced from राजशेखर's काव्यमीमांसा are telling instances of the use of हि :

"गद्यपद्यमयत्वात् कविधर्मत्वात् हितोपदेशकत्वाच्च । तद्धि शास्त्राण्यनुधावति ।" (RKM p. 22)

"अहरहः सुगुरूपासना तयोः प्रकृष्टो गुणः । सा हि बुद्धिविकासकामधेनुः ।" (Ibid p. 54)

"वरमकविर्न पुनः कुकविः स्यात् । कुकविता हि सोच्छ्वासं मरणम् ।" (Ibid p. 97)

"न च स्वकृतिं बहु मन्येत । पक्षपातो हि गुणदोषौ विपर्यासयति ।" (Ibid p. 166)

It is to be noted that the first of the above passages contains words in the ablative case as well.

हेमचन्द्र has also used हि, expressive of the हेत्वर्थ, in the following statements :

'....दृश्येते हि प्रतिभाहीनस्य विफलौ व्युत्पत्त्यभ्यासौ ।'
(HKN p. 6)

'संस्कृतप्रतिभा हि तदनतिक्रमेण काव्यमुपनिबध्नाति ।'
(Ibid p. 9)

'अनुसंधिर्हि सर्वस्वं सहृदयतायाः ।' (Ibid p. 145)

Vāmana's work abounds in places where हेत्वर्थ has been employed. A few are quoted below :

"शब्दस्मृतेर्व्याकरणाच्छब्दानां शुद्धिः साधुत्वनिश्चयः कर्तव्यः । शुद्धानि हि पदानि निःशङ्कैः कविभिः प्रयुज्यन्ते ।" (VKL p. 8)

'न हि कलातत्त्वानुपलब्धौ कलावस्तु सम्यङ्निबन्धुं शक्यमिति ।'
(Ibid p. 9)

'स हि कवित्वप्रकर्षमादधाति ।' (Ibid p. 10)

'तद्धि चित्रं चित्रपटवद्विशेषसाकल्यात् ॥३१॥

तद्दशरूपकं हि यस्माच्चित्रं चित्रपटवत् । विशेषाणां साकल्यात् ।'
(Ibid pp. 13-14)

It is worth noting here that Vāmana has himself explained the meaning of हि as यस्मात्. The following passage contains both हि as well as a word in the ablative case :

"न लक्ष्मणः पृथक्त्वात् ॥६॥

नायं दोषः, लक्ष्मणो लक्षणस्य पृथक्त्वात् । अन्यद्धि लक्षणं वृत्तस्य, अन्यच्च यतेः ।" (Ibid p. 22)

आनन्दवर्धन has also effected the हेत्वर्थ by means of हि as is evident from his statements reproduced below :

"सर्वासु च सङ्घटनासु प्रसादाख्यो गुणो व्यापी । स हि सर्वरससाधारणः सर्वसङ्घटनासाधारणश्चेत्युक्तम् ।" (ADV p. 279)

"वाच्यो ह्यर्थं साक्षाच्छब्दस्य सम्बन्धी ।" (Ibid p. 434)

' गुणवृत्तिर्हि व्यञ्जकत्वशून्याऽपि दृश्यते ।" (Ibid p. 458)

Now let us turn to a passage the illustration wherein proves a subject :

"आलोकार्थी यथा दीपशिखायां यत्नवाञ्जनः ।
तदुपायतया, तद्वदर्थे वाच्ये तदादृतः ।" (Ibid p. 38)

"Just as a person desirous of light sets out to enkindle the flame, a means of light, so also a person longing for the suggested sense, respects the expressed sense, the means of the former."

Bhāmaha's following stanza also holds an instance of the above nature :

"सर्वथा पदमप्येकं न निगाद्यमवद्यवत् ।
विलक्ष्मणा हि काव्येन दुःसुतेनेव निन्द्यते ॥११॥" (BKR p. 6)

"Never use even a single faulty word. All possible care should be taken in this respect. Because, a faulty poem, like a bad son, causes censure."

In this stanza, Bhāmaha has used both हि and काव्येन and दुःसुतेन, the words in instrumental case. A bad son is a cause and censure is the effect. Similarly, a bad piece of poetry is the cause and reproof is the effect. In this way, there is a cause-and-effect relation in the above statement. What Bhāmaha intends to signify is that a defective word produces a faulty piece of poetry and a poem full of blemishes is responsible for reproof. Thus, the above is an instance of हेत्वर्थ, typical in many respects.

68.6 Remarks

The अपदेश considered earlier (see Sect. 35) is also a statement of a cause. The हेत्वर्थ also states a cause. Then, what is the difference between the two ? Apparently, there seems to be no difference. But this question will be taken up for consideration in the next chapter. For the present, we concentrate on the following statement of डल्हण :

"दृष्टान्तेनार्थः प्रसाध्यते यत्र तन्निदर्शनमिति। अतएव च निदर्शनाद् [हेत्वर्थो भिद्यते, हेत्वर्थस्य दृष्टान्तमात्रत्वात्।" (TYV App. p. xl).

Here डल्हण wants to distinguish between निदर्शन and हेत्वर्थ. According to him, the former proves a meaning whereas the latter is of the form of an illustration only. That is to say, the latter does not aim at proving anything. But in respect of हेत्वर्थ he has stated differently at another place of his gloss. He says: "हेत्वर्थतन्त्रयुक्तेर्लक्षणमाह-यदन्यदित्यादि। उदाहरणमाह—यथा मृदित्यादि। अत्र बाह्येन मृत्पिण्डदृष्टान्तेन माषदुग्धयोगादिभिराभ्यन्तरो व्रणप्रक्लेदः साध्यते।" (Ibid p. xxxiv), meaning, "an illustration drawn from the outer world proves a phenomenon taking place in the inner world". Thus, according to him the illustration proves a subject. (It is not material whether the illustration is drawn from the exterior or the interior world. The important point is whether the illustration proves or does not prove a subject matter). It is evident, therefore, that the above two statements of डल्हण are self-contradictory and that निदर्शन and हेत्वर्थ perform the same function.

Thus far we have discussed, in detail, as many as thirty-nine tantrayukti-s which, according to NM, both the author and the reader of a theoretic science are expected to employ, the former while composing a scientific work and the latter while studying or criticizing such a work:

"एता एवमेवं तत्र तत्र तन्त्रप्रदेशे सर्वत्र सावधानेनोपयोज्याः।" (TYV p. 33).

We shall take up the analysis of the above discussion in the next chapter.

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4

Analysis

In the present chapter it is proposed to analyse the data of the preceding chapter. For the sake of convenience and brevity, the results are organized in tabulated forms.

TABLE A

The yukti-s defined/discussed by one theorist only

Sect. No.	Name of the yukti	Theorist's name
38	उत्तरपक्ष	KT
42	उपमान	KT
45	दृष्टान्त	VDP

TABLE B

Mono-significative yukti-s

Sect. No.	Name of yukti	Sect. No	Name of yukti
38	उत्तरपक्ष	44	एकान्त
42	उपमान	45	दृष्टान्त

TABLE C

Poly-significative yukti-s

[The numerical figure denotes the Sect. No.]

30 अतिक्रान्तावेक्षण	46 निदर्शन	58 योग
31 अतिदेश	47 नियोग	59 वाक्यशेष

32 अधिकरण	48 निर्णय	60 विकल्प
33 अनागतावेक्षण	49 निर्देश	61 विधान
34 अनुमत	50 निर्वचन	62 विपर्यय
35 अपदेश	51 नैकान्त	63 व्याख्यान
36 अपवर्ग	52 पदार्थ	64 संशय
37 अर्थापत्ति	53 पूर्वपक्ष	65 समुच्चय
39 उद्देश	54 प्रत्युत्सार	66 सम्भव
40 उद्धार	55 प्रदेश	67 स्वसंज्ञा
41 उपदेश	56 प्रयोजन	68 हेत्वर्थ
43 ऊह्य	57 प्रसंग	—

TABLE D

The yukti-s with alternative definitions suggested by the same theorists

Sect. No.	Name of yukti	Theorist
50	निर्वचन	चक्रपाणिदत्त
52	पदार्थ	ST
58	योग	अरुणदत्त
61	विधान	डल्हण and चक्रपाणिदत्त
63	व्याख्यान	इन्दु
67	स्वसंज्ञा	ST

TABLE E

Yukti-s whose definitions are unsatisfactory

Sect. No.	Name of yukti	Theorist	Fault
36	अपवर्ग	VDP	Ambiguous
37	अर्थापत्ति	Disciple of NM	Meaningless
47	नियोग	VDP	Indistinct

57	प्रसंग	NM	Loose
64	संशय	NM	Arbitrary

TABLE F

Yukti-s relative/complementary to one another

[The numerical figure denotes the Sect. No.]

34 अनुमत and 35 अपदेश. 39 उद्देश and 49 निर्देश.

38 उत्तरपक्ष and 53 पूर्वपक्ष. 48 निर्णय and 53 पूर्वपक्ष.

TABLE G

Yukti-s opposite of one another

[The numerical figure denotes the Sect. No.].

30 अतिक्रान्तावेक्षण and 33 अनागतावेक्षण. 44 एकान्त and 51 नैकान्त.
38 उत्तरपक्ष and 53 पूर्वपक्ष. 60 विकल्प and 65 समुच्चय.
39 उद्देश and 49 निर्देश.

TABLE H

Yukti-s delightful in content and effect

[The numerical figure denotes the Sect. No.]

42 उपमान	46 निदर्शन
45 दृष्टान्त	50 निर्वचन

TABLE I

Similarity in definitions

There is a word-to-word correspondence between ST and the compiler of the VDP in respect of the definitions of the following yukti-s

[The numerical figure denotes the Sect. No.]

32 अधिकरण	37 अर्थापत्ति	51 नैकान्त
34 अनुमत	39 उद्देश	60 विकल्प
35 अपदेश	49 निर्देश	65 समुच्चय

The definitions of the rest of the yukti-s as given by the compiler of the VDP are almost identical with or scarcely different from those of the STS.

TABLE J

Traditions of the Tantrayukti-doctrine

1. From Table I above, it is clear that the STS was considered to be a standard work in the field of the tantrayukti-doctrine.
2. KT follows a separate tradition.
3. चक्रपाणिदत्त belongs to Aruṇadatta's school.
4. Indu pursues an independent track.
5. NM proceeds along a different line.

Thus there are at least five traditions of the tantrayukti-doctrine. This summarily dislodges the following supposition of Mr. G. Oberhammer (vide BV p. 600) :

"......But, whereas at least two traditions may be established for the Vāda-doctrine, only a single form of tradition seems to have existed for the tantrayukti-s".

TABLE K

Resemblance of Shades of PMs of different yukti-s

Sect. No.	Yukti	OM No.		Sect. No.	Yukti	OM No.
30	अतिक्रान्तावेक्षण	(2)	=	55	प्रदेश	(2)
33	अनागतावेक्षण	(3)	=	55	,,	(1)
34	अनुमत	(2)	=	40	उद्धार	(1)
,,	,,	(1)	=	51	नैकान्त	(2)
,,	,,	(2)	=	38	उत्तरपक्ष	—
,,	,,	,,	=	48	निर्णय	(1)
,,	,,	,,	=	54	प्रत्युत्सार	PM

36	अपवर्ग	(2)	=	37	अर्थापत्ति	(2)
,,	,,	,,	=	68	हेत्वर्थ	(4)
45	दृष्टान्त	PM	=	,,	,,	(3)
46	निदर्शन	(2)	=	,,	,,	,,
,,	,,	(1)	=	50	निर्वचन	(3)
,,	,,	,,	=	67	स्वसंज्ञा	,,
48	निर्णय	(4)	=	50	निर्वचन	(2)
49	निर्देश	(2)	=	63	व्याख्यान	(4)
50	निर्वचन	(4)	=	52	पदार्थ	(4)
52	पदार्थ	(5)	=	56	प्रयोजन	(2)

To avoid repetition and confusion the above-metioned resembling shades should be retained at one place only. Their occurrence at other places should be ignored or set aside. Similarly, as pleaded earlier in Sections 46.6 and 48.6 the निदर्शन and उत्तरपक्ष be merged into the उपमान and निर्णय respectively.

After we drop the repetitive identical shades and bring about the merger of two yukti-s, as proposed above, we shall be left with those aspects of a scientific work, which can be categorized as laid out below :—

TABLE L

1. The Subject : The topic of the scientific work; its original sources; subtopics; their divisions and subdivisions; their inter-relations; their mutual compatibility; the special feature/s of the main topic.

2. The Purpose : The aim and object of the analytical discussion and critical study of the subject-matter of a scientific work.

3. The 'Core' : The means of establishing various scientific concepts and thoughts; close examination of

the unexpressed, the slightly expressed, the implied and the specific concepts and thoughts; their mutual relations and dependence; the function and importance of the context in determining the meanings of different concepts and thoughts; their organization and establishment; due notice of other thinkers' opinions; their refutation; logical and firm establishment of one's view-points; satisfactory determination of scientific problems after thorough logical discussion; the cause-and-effect relation among various concepts and thoughts; optional and obligatory instructions.

4. The Arrangement : Discrimination between brevity and prolixity; an orderly arrangement of topics and subtopics; different methods of mentioning them; suitable termination of sentences; establishment of mutual relations among sentences scattered in the scientific work; technical terms, their etymology and determination of their meanings; ellipses; the organization of words spatially removed from one another.

5. The Language : The meaningful diction; use of popular standards of comparison; illustrations suitable to logical thinking; examples intelligible to the learned and the commoners alike; some examples understandable by the experts only; interesting exposition of the topic.

6. Extra-ordinary feature : Use of the knowledge acquired through the oral tradition and also that obtained by means of ascetic meditation.

TABLE M

The yukti-s which serve as 'Supplements' to the existing scientific works

Sect. No.	Yukti	Nature of 'Supplement'
31	अतिदेश	It helps to find out the topics hinted at and intended to be understood.
33	अनागतावेक्षण	It is a means to get at the subjects alluded to.
37	अर्थापत्ति	It helps to infer the implied meaning/s which is/are valid and, therefore, acceptable.
43	ऊह्य	It helps to conceive/imagine the unexpressed scientific topics compatible with the expressed ones.
54	प्रत्युत्सार	It facilitates the supply of ellipses (deliberate omissions of words) at the beginning, in the middle and at the end of words/sentences.
55	प्रदेश	It provides an intellectual with a tool to imagine the unexpressed but suggested scientific topics with the help of the expressed ones.
58	योग	It establishes a proper link between (i) उद्देश and निर्देश; (ii) words spatially removed from each other and (iii) topics scattered in different parts of the scientific work.
59	वाक्यशेष	It supplies the word/s not uttered but required to complete the sentence/s and thus arrive at the precise interpretation of the text.

62	विपर्यय	It provides an aid to comprehend the unspoken of or the unwritten word/s and/or sentence/s.

TABLE N

Yukti-s helpful in writing by-product type other scientific works

Sect. No.	Yukti	Nature of by-product
34	अनुमत	Theories in Indian Poetics.
48	निर्णय	" " " "
36	अपवर्ग	Rules and Exceptions in Ancient Poetics.
41	उपदेश	Trends and Traditions in Indian Poetics.
43	ऊह्य	Deductive Sanskrit Poetics.
44	एकान्त	Invariable Rules of Sanskrit Poetics.
51	नैकान्त	Variable " " " "
52	प्रत्युत्सार	Concepts in Indian Poetics.

5

Conclusions

1. The ancient Indian intellectuals had not only produced scientific works on different branches of knowledge but had also envisaged a comprehensive and perfect 'methodology of theoretico-scientific compositions'.

2. The methodology comprised verbal and significative devices which came to be known as the 'Tantrayukti-s'.

3. The 'Doctrine of the Tantrayukti-s' emerged before the fifth century B. C.

4. Pāṇini, the greatest ever Indian grammarian had shown respect to the above doctrine while writing his master-piece, the Aṣṭādhyāyī.

5. The latest work, at present available to us on the present doctrine, is styled 'Tantrayuktiḥ' and comes from the pen of an anonymous theorist, who flourished in the tenth century A. D.

6. Thus the present doctrine ruled over the theoretico-scientific field in ancient India for well over fifteen hundred years.

7. The doctrine had at least five, if not more, traditions.

8. KT, CK, Cakrapāṇidatta, ST, VB, Indu, the compiler of the VDP, NM and his anonymous disciple greatly

contributed to the theoretical aspect/s of the present doctrine.

9. The doctrine was felt to be useful and absolutely necessary for the composition of a scientific treatise on any branch of knowledge.

10. The doctrine consisted of thirty-six verbal and significative devices.

11. They were variously defined and interpreted by different theorists. Consequently, they bore numerous and divergent shades and sub shades of meanings.

12. As a result of this ruminative exercise on the part of the theorists, the doctrine grew and developed. Also, it remained active and alive.

13. The doctrine brought within its compass both internal and external, verbal and significative, structural and theoretical and stylistic and philosophical aspects of a scientific treatise.

14. Therefore, no tantrayukti-s, no scientific composition. No tantrayukti-s, no comprehension of a scientific work. No tantrayukti-s, no precise and just assessment of a scientific treatise.

15. But know the tantrayukti-s and you know how to produce a perfect scientific work. Know the tantrayukti-s and you know how to study and teach a scientific work. Know the tantrayukti-s and you know how to examine a scientific treatise precisely and unaffectedly.

16. The doctrine of the tantrayukti-s will help open up new areas of research like the following ones :—

(a) A tantrayukti-oriented interpretation of Vāmana's Kāvyālaṅkārasūtrāṇi.

(b) Theories and Controversies in Indian Poetics.

(c) 'The Untold Sanskrit Poetics'.

(d) The Optional and Obligatory Rules of Indian Poetics.

(e) A critical study of the prominent works of Sanskrit Poetics in the light of the different shades of the PM of each yukti.

(f) Critical Studies of other disciplines on the lines of (b), (c) and (d) above.

(g) A comparative study of the tantrayukti-doctrine and the modern methodology of a doctoral thesis.

In fine the doctrine provides a studious scholar with abundant material for reflection and research.



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[Names of works have been printed in italics.]

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Errata

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20	footnote 2	CKS 30.29	CKS I 10/31
25	19	विस्तरेणात्तरे	विस्तरेणोत्तरे
26	9	प्रबाधनाद्०-	प्रबोधनाद्०-
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Author's other works

1. 'Aucityasiddhānta āṇi Aucityavicāracarcā' (in Marathi)
   [This book has been awarded two prizes]
2. 'Bhāratīya Kāvyaśāstrācī Utkrānti : Prathama Yuga' [in Marathi]
   [This book has won six prizes]
3. 'Kavikaṇṭhābharaṇa'
   [Marathi and Hindi editions]
4. 'Kāvya, Śāstra va Saṃskṛti' [in Marathi]
   [This book has secured two prizes]
5. 'Mukteśvarakṛta Sphuṭakāvye' [in Marathi]
6. 'Vicāra aura Vivecana' [in Hindi]
7. 'Gajendramokṣa' [in Marathi]
   [A critical edition based on about fifty manuscripts]



The Doctrine of the Tantrayukti-s

By Dr. W. K. Lele

The author of the present book has discovered that the ancient Indian intellectuals had envisaged a perfect 'Methodology of Composing Theoretico-Scientific Treatises'. It was encoded in verbal and significative devices, thirty-six in number, known as the 'Tantrayukti-s'. The 'Tantrayukti-doctrine' emerged before the fifth century B. C. and had at least five traditions. Scientific works in all disciplines were written in conformity with the Tantrayukti-s.

The author has decoded the Tantrayukti-doctrine. Besides defining, detailing and discussing the above-mentioned verbal and significative devices, he has demonstrated their actual applications in the works on Sanskrit Poetics.

The author has shown that these tantrayukti-s enable the reader to understand the unexpressed, the slightly expressed, the tangentially expressed, and the concealed meanings of different scientific topics and concepts. Thus these yukti-s dispel ignorance and throw light on the true and full knowledge of a theoretico-scientific subject. In other words, he who masters the tantrayukti-doctrine holds a master-key to unlock fully, flawlessly and precisely all the secrets of any theoretico-scientific subject. Therefore, perfect knowledge of the 'Tantrayukti-s' is a MUST for every student and critic of ancient Indian scientific treatises.

The present book which promises to open up new areas of research, is the only book of its kind so far published.

Chaukhamba Surabharati Prakashan
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First Edition **1981** **Rs. 50-00**

